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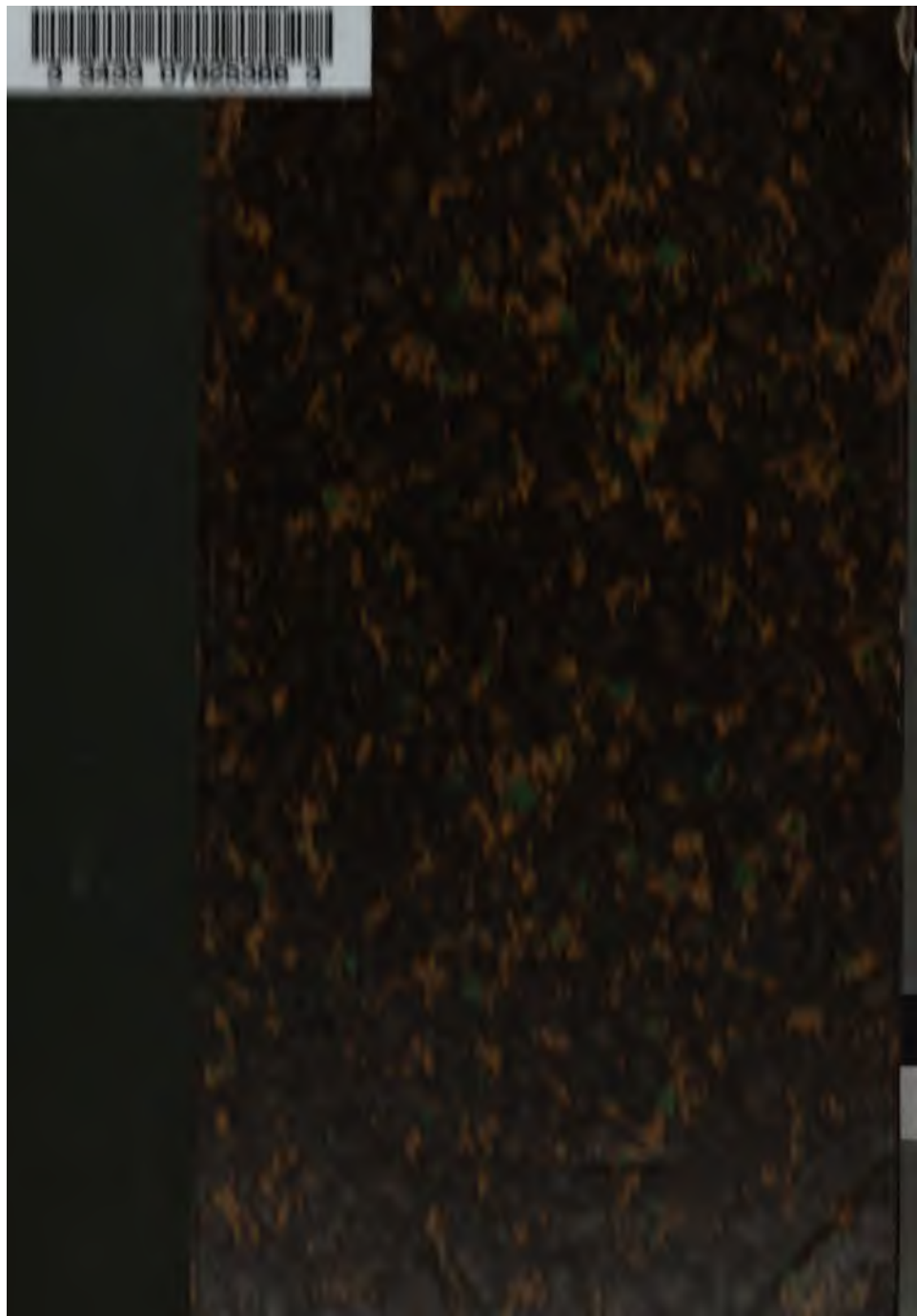
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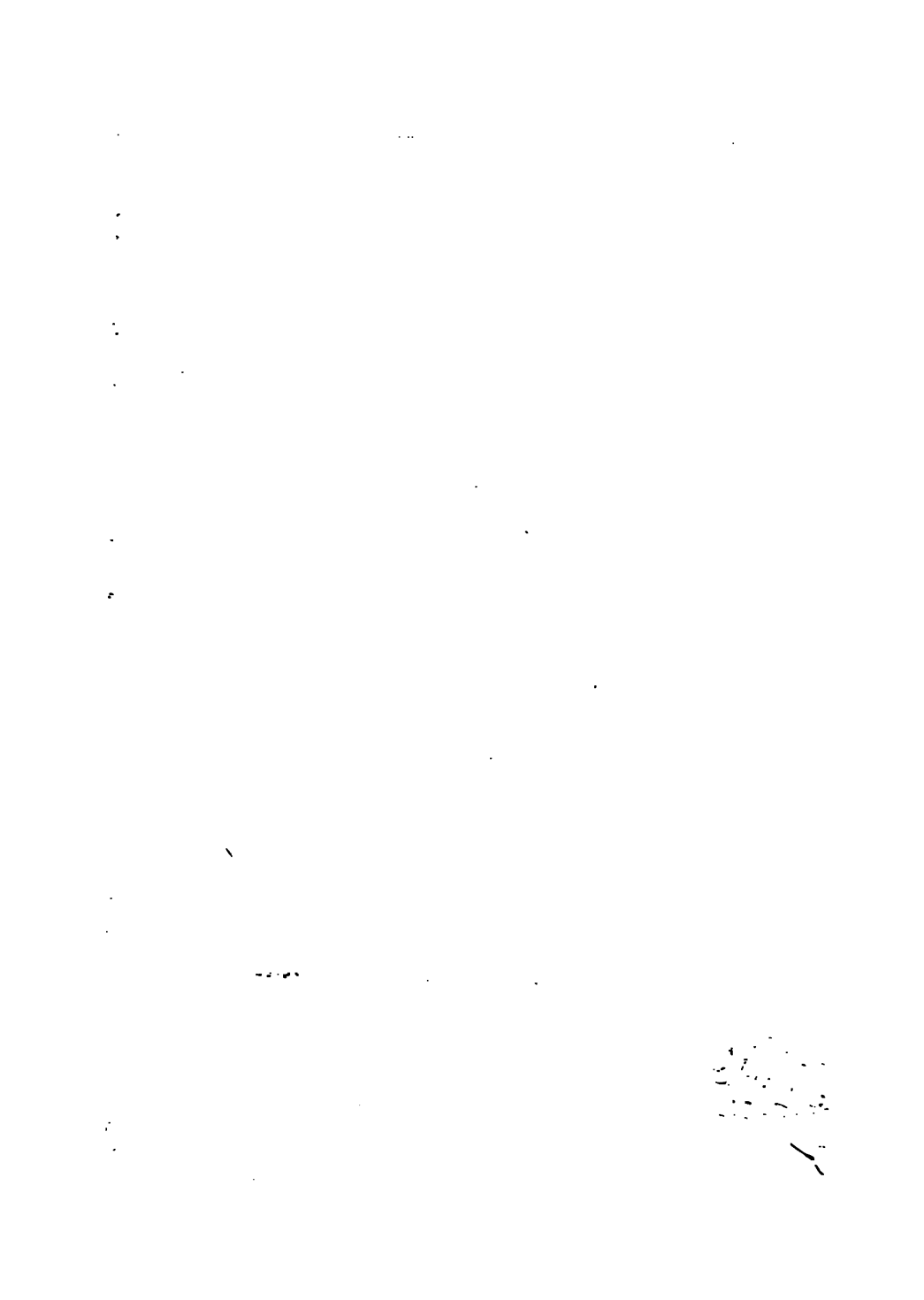
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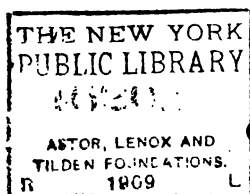
# ETHICAL ADDRESSES

AND

## ETHICAL RECORD

FOURTEENTH SERIES

PHILADELPHIA  
ETHICAL ADDRESSES, 1415 LOCUST STREET,  
1907.



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# ETHICAL ADDRESSES

AND ETHICAL RECORD

SEPTEMBER 1906

Vol. XIV

No. 9

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ASTOR, LENOX AND  
TILDEN FOUNDATIONS

## A Sentiment in Verse for Every Day in the Year

I

COMPILED BY

WALTER L. SHELDON

LECTURER OF THE ETHICAL SOCIETY OF ST. LOUIS

PUBLISHED MONTHLY: ETHICAL ADDRESSES  
1415 LOCUST STREET, PHILADELPHIA  
YEARLY, \$1.00 SINGLE COPY, 10 CTS.

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**E**THICAL ADDRESSES and *Ethical Record* begins its fourteenth volume by publishing "A Sentiment in Verse for Every Day in the Year," compiled by Mr. Walter L. Sheldon. This will fill the first three numbers, and will afterwards be issued in book form as was his first compilation, "A Wisdom Gem for Every Day in the Year," published in ETHICAL ADDRESSES nearly two years ago. The prefatory note to the collection is given in this number and the index giving the names of the authors will be printed at the end of the third number.

The contents of the last three numbers of ETHICAL ADDRESSES were as follows:

#### APRIL.

Self-Help in Affliction, Felix Adler.

Inspiration and Ethics, David Saville Muzzey.

#### MAY.

The Hope for the City, John Lovejoy Elliott.

Authority and Ethics, David Saville Muzzey.

#### JUNE.

The Religion of the Unchurched, Nathaniel Schmidt.

ETHICAL ADDRESSES is the only official organ of the various Ethical Societies in America, and all the members of the different Societies ought to support it by becoming subscribers, as should also such persons, not members of the Societies, who would like to be informed about the ideas and aims of the Ethical Movement as they find expression in the lectures and other contributions published in this periodical. The *yearly subscription* is only *one dollar*, which enables almost every one to become a subscriber. It is suggested that those who can afford to do so, should subscribe for some of their friends in order to give this publication a wider circulation.

# A SENTIMENT I N V E R S E

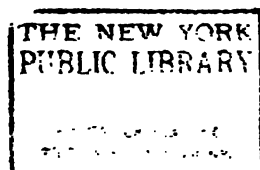
*For Every Day in the Year*

Compiled by  
**WALTER L. SHELDON**  
Lecturer of the Ethical Society  
of St. Louis



**Ethical Year Book No. 11**

**S. BURNS WESTON**  
Publisher  
1415 Locust St., Philadelphia, Pa.  
1906



## Prefatory Note.

---

IN issuing this little volume the one who has made the collection feels as if he were parting with something out of his own life. He has hesitated long in regard to the matter and now takes the step with much reluctance. He began making the compilation already in his High School days, over thirty years ago. It is still growing and will probably continue to do so. From this material he has been accustomed to make his selections for closing readings, following his discourses given under the auspices of the Ethical Society in St. Louis, on Sunday mornings. A strong desire has been expressed many times by those present on such occasions to have a collection of this kind. He has thought best therefore to yield to the wish—although the material thus brought together had been compiled wholly for himself and with no thought of the outside public. The selections are meant as uplifts for the spirit. Those who would expect merely to read the volume through and then lay it aside, had better let it alone altogether. It is not intended for miscellaneous perusal. The collection is designed rather for those who would like to have Scriptures in verse, which they might commit to memory and preserve for a life time. The volume therefore is adapted only for a special class of persons, and the compiler hopes that just these persons may find it and know how to value it. He trusts that some will be inclined to commit all the selections to memory and know them by heart. Only in this way will the book serve its true purpose. This is not a "calendar," to be read and discarded at the end of a year. Some families, however, may perhaps like to use it for readings once a day at the dinner table as a kind of "grace before meat." In that case it is urged very strongly that each selection always be read twice. One must first get the sense, and then hear the lines a second time in order to be able to appreciate the sentiment and the music without any strain or effort. As for the "Nature" thread which appears repeatedly, there may be some who feel that in the cramped conditions of city life this would have no meaning for them. But they are to be reminded that

from the standpoint of the poet, the flowers growing in their gardens, the dandelion by the wayside, the grass springing up along the pavements, the trees standing in the parks—these are all “Nature,” quite as much as big lakes, thick forests or high mountains. Wordsworth can be enjoyed even by those who never get more than a few miles outside the city limits. Ethical piety may also include the cosmic element. As for the religious terms appearing in the selections, it has to be remembered that these are always far more elastic in their meaning when voiced in the music of verse than when found in prose literature. The language of religion in poetry expresses feeling and not philosophy and has a universal significance. Even those who rarely use these words in the form of a creed or as the abstractions of theology, may still cherish and value them as expressive of feelings or a faith universal in the human heart quite irrespective of sects, doctrines, or any one specific religion. In poetry each man is free to interpret “God” in his own way and to give to that name as wide or as narrow a meaning as he pleases. Hence it is that we may all be able to respond to certain language in the form of verse, when we may not be able to do this in the form of creeds. The art of poetry like that of music speaks for the sentiments natural to the human soul. We all have *feelings* which seem to go further than our thinking will carry us. It should be said that the compiler has taken the greatest care not to print anything from living authors without first getting their consent—except when it proved wholly impossible to locate them or communicate with them. He has thought best to let each selection, however, stand by itself without any name, and to give the author and the title of the full poem in an index at the end of the volume. The subjects attached to the various lines are of his own choosing, as suggesting what they mean to *him*, and do not come from the respective poets. He hopes that these selections may impart to others something of the comfort and strength and inspiration which they have given to him.

WALTER L. SHELDON,  
4533 Westminster Place, St. Louis, Mo.

*A*  
*Sentiment in Verse for Every*  
*Day in the Year*

*Compiled by*

WALTER L. SHELDON

LECTURER OF THE ETHICAL SOCIETY OF ST. LOUIS

---

**JAN. 1.**

**For Him Who Has Visions  
Of the Harvest Time.**

“And his spirit leaps within him to be gone before him then,  
Underneath the light he looks at, in among the throngs of  
men;  
Men, my brothers, men the workers, ever reaping something  
new;  
That which they have done but earnest of the things that  
they shall do.”

---

**JAN. 2.**

**Of What Makes  
Life A Battle.**

“Our little lives are kept in equipoise  
By opposite attractions and desires;  
The struggle of the instinct that enjoys,  
And the more noble instinct that aspires.”

---

**JAN. 3.**

**Of What The  
Prophets Tell.**

“For lo! the days are hastening on,  
By prophet-bards foretold,  
When with the ever-circling years  
Comes round the age of gold;  
When Peace shall over all the earth  
Its ancient splendors fling,  
And the whole world send back the song  
Which now the angels sing.”

## JAN. 4.

Of the Mission  
of Art.

“’Tis the privilege of Art  
Thus to play its cheerful part,  
Man in earth to acclimate,  
And bend the exile to his fate,  
And, molded to one element,  
With the days and firmament,  
Teach him on these as stairs to climb  
And live on even terms with Time.”

---

## JAN. 5.

Of Being  
A Free Man.

“Yet to this thought I hold with firm persistence,  
The last result of wisdom stamps it true;  
He only earns his freedom and existence,  
Who daily conquers them anew.”

---

## JAN. 6.

Of Nature's  
Great Law.

“What tho' the holy secret which moulds thee,  
Moulds not the solid earth? tho' never winds  
Have whispered it to the complaining sea,  
Nature's great law, and law of all men's minds?—  
To its own impulse every creature stirs;  
*Live by thy light, and earth will live by hers!*”

---

## JAN. 7.

Of Him Who  
Is Above Envy.

“I envy not their hap  
Whom favor doth advance;  
I take no pleasure in their pain  
That have less happy chance.  
To rise by others' fall  
I deem a losing gain:  
All states with others' ruin built  
To ruins run amain.”

JAN. 8.

Of the World  
To Come.

“Ring, bells in unrequited steeples,  
The joy of unborn peoples!  
Sound, trumpets far off blown,  
Your triumph is my own!  
I feel the earth move sunward,  
I join the great march onward,  
And take, by faith, while living,  
My freehold of thanksgiving.”

---

JAN. 9.

Of the One Law  
For Everybody.

“However others act towards thee  
Act thou towards them as seemeth right;  
And whatsoever others be,  
Be thou the child of love and light.”

---

JAN. 10.

Of Being  
Ever Young.

“While a slave bewails his fetters;  
While an orphan pleads in vain:  
While an infant lisps his letters,  
Heir of all the age's gain;  
While a lip grows ripe for kissing;  
While a moan from man is wrung;  
Know, by every want and blessing,  
That the world is young.”

---

JAN. 11.

Of the Pleasure  
In Resistance.

“Then, welcome each rebuff,  
That turns earth's smoothness rough,  
Each sting that bids nor sit nor stand, but go!  
Be our joys three parts pain!  
Strive, and hold cheap the strain;  
Learn, nor account the pang; dare, never grudge the throe!”

JAN. 12.

Of the Measure  
Of Greatness.

"Toil on, then, Greatness! thou art in the right,  
However narrow souls may call thee wrong;  
Be as thou wouldst be in thine own clear sight,  
And so thou wilt in all the world's ere long;  
For worldlings cannot, struggle as they may,  
From man's great soul one great thought hide away,"

---

JAN. 13.

Of Memories  
Of the Beautiful.

"These beauteous forms,  
Through a long absence, have not been to me  
As is a landscape to a blind man's eye;  
But oft in lonely rooms, and 'mid the din  
Of towns and cities, I have owed to them  
In hours of weariness, sensations sweet,  
Felt in the blood, and felt along the heart;  
And passing even into my purer mind,  
With tranquil restoration."

---

JAN. 14.

For Each  
And All.

"Once in the flight of ages past,  
There lived a man; and who was he?  
Mortal! howe'er thy lot be cast,  
That man resembled thee.  
He saw whatever thou hast seen;  
Encountered all that troubles thee;  
He was—whatever thou hast been;  
He is—what thou shalt be.  
The annals of the human race,  
Their ruins, since the world began,  
Of him afford no other trace  
Than this,—there lived a man!"

JAN. 15.

Of One Who Has  
A Measure of Values.

"If I were told that I must die to-morrow,  
That the next sun  
Which sinks should bear one past all fear and sorrow  
For any one,  
All the fight fought, all the short journey through:  
What should I do?  
I do not think that I should shrink or falter,  
But just go on,  
Doing my work, nor change, nor seek to alter  
Aught that is gone;  
But rise and move and love and smile and pray  
For one more day."

---

JAN. 16.

Of the Kind of  
A Man We Like.

"I like the man who faces what he must  
With step triumphant and a heart of cheer;  
Who fights the daily battle without fear;  
Nor loses faith in man; but does his best,  
Nor ever murmurs at his humblest lot,  
But, with a smile and words of hope, gives zest  
To every toiler. He alone is great  
Who by a life heroic conquers fate."

---

JAN. 17.

Of the Pathway  
Of Duty.

"Stern Lawgiver! yet thou dost wear  
The Godhead's most benignant grace;  
Nor know we anything so fair  
As is the smile upon thy face:  
Flowers laugh before thee on their beds  
And fragrance in thy footing treads;  
Thou dost preserve the stars from wrong;  
And the most ancient heavens, through Thee, are fresh and  
strong."

JAN. 18.

For Him Who  
Does His Best.

"Laurel crowns cleave to deserts,  
And power to him who power exerts.  
Hast not thy share? On winged feet,  
Lo! it rushes thee to meet;  
And all that Nature made thy own,  
Floating in air or pent in stone,  
Will rive the hills and swim the sea,  
And, like thy shadow, follow thee."

---

JAN. 19.

Of the Only Battle  
Worth the While.

"Come, join in the only battle  
Wherein no man can fail;  
Where whoso fall and dieth,  
Yet his deed shall still prevail."

---

JAN. 20.

Of Living  
by Law.

"Self-reverence, self-knowledge, self-control,  
These three alone lead life to sovereign power  
  • • • to live by law,  
Acting the law we live by without fear;  
And, because right is right, to follow right  
Were wisdom in the scorn of consequence."

---

JAN. 21.

A Plea for  
Steadfastness.

"Some of thy stern, unyielding might,  
Enduring still through day and night,  
Rude tempest-shock and withering blight,—  
That I may keep at bay  
The changeful April sky of chance  
And the strong tide of circumstance,—  
Give me, *old granite gray*."

## JAN. 22.

Of the Pathway  
of the True Self.

"We have been on many thousand lines,  
And we have shown, on each, spirit and power,  
But hardly have we, for one little hour,  
Been on our own line, have we been ourselves—  
Hardly had skill to utter one of all  
The nameless feelings that course through our breast,  
*But they course on forever unexpress'd.*"

## JAN. 23.

Of the Significance  
of Waiting.

"I stay my haste, I make delays,  
For what avails this eager pace?  
I stand amid the eternal ways,  
And what is mine shall know my face.  
The waters know their own and draw  
The brook that springs in yonder heights;  
So flows the good with equal law  
Into the soul of pure delight.  
The stars come nightly to the sky;  
The tidal wave unto the sea;  
Nor time, nor space, nor deep, nor high,  
Can keep my own away from me."

## JAN. 24.

Of the Song <sup>of</sup>  
of the Spheres.

"Away, away, through the wide, wide sky,  
The fair blue fields that before us lie,—  
Each sun with the worlds that round him roll,  
Each planet poised on her turning pole;  
With her isles of green, and her clouds of white,  
And her waters that lie like fluid light,  
For the source of glory uncovers his face,  
And the brightness o'erflows unbounded space.  
Lo, yonder the living splendors play;  
Away, on our joyous path, away!"

JAN. 25.

Of the Self-poised  
Soul.

"No change of fortune's calms  
Can cast my comforts down;  
When fortune smiles, I smile to think  
How quickly she will frown;  
And when, in froward mood,  
She proved an angry foe,  
Small gain I found to let her come,  
Less loss to let her go."

---

JAN. 26.

Of Being Conscious  
of the Current Underneath.

"In the world's most crowded streets,  
Often, in the din of strife,  
There rises an unspeakable desire  
After the knowledge of our buried life,  
A thirst to spend our fire and restless force  
In tracking out our true original course.  
A longing to inquire  
Into the mystery of this heart which beats  
So wild, so deep in us—to know  
Whence our lives come and where they go."

---

JAN. 27.

Of What One Man  
Can Do.

"A little spring had lost its way amid the grass and fern,  
A passing stranger scooped a well, where weary men might  
turn;  
He walled it in, and hung with care a ladle at the brink;  
He thought not of the deed he did, but judged that toil  
might drink.  
He passed again, and lo! the well, by summers never dried,  
Had cooled ten thousand parching tongues, and saved a  
life beside."

JAN. 28.

The Value of What Is  
Close at Hand.

“Why thus longing, thus forever sighing  
For the far-off, unattained, and dim,  
While the beautiful, all round thee lying,  
Offers up its low perpetual hymn!  
Wouldst thou listen to its gentle teaching  
All thy restless yearnings it would still,  
Leaf and flower and laden bees are preaching  
Thine own sphere, tho’ humble, first to fill.”

---

JAN. 29.

Of “Duty and Work  
and Joy.”

“The past was goodly once, and yet, when all is said,  
The best of it we know is that it’s done and dead.  
Dwindled and faded quite, perished beyond recall,  
Nothing is left at last of what one time was all.  
Duty and work and joy—these things it cannot give;  
And the present is life, and life is good to live.  
Let it lie where it fell, far from the living sun,  
The past that, goodly once, is gone and dead and done.”

---

JAN. 30.

Of What the Eternal  
Exacts of Us.

“Not souls severely white,  
But groping for more light,  
Are what Eternal Justice here demands.  
Fear not: He made thee dust;  
Cling to that sweet word—‘Just;’  
All’s well with thee if thou art in just hands.”

## FEB. 8.

Of the Scorn  
of Doubt.

"Not in most ancient Palestine,  
 Nor in the lightsome air of Greece,  
 Were human struggles more divine,  
 More blessed with guerdon of increase:  
     Take thou thy stand  
     In the workers' band.  
 Hast then no faith! Thine is the fault:—  
 What prophets, heroes, sages, saints,  
 Have loved, on thee still makes assault,  
 Thee with immortal things acquaints.  
     On life then seize:  
     Doubt is disease."

---

## FEB. 9.

Of that  
Which Survives.

"Only we knew that something bright  
     Lingered lovingly where we stood,  
 Clothed with the incandescent light  
     Of something higher than humanhood.  
 O the riches Love doth inherit!  
     Ah, the alchemy which doth change  
 Dross of body and dregs of spirit  
     Into sanctities rare and strange!"

---

## FEB. 10.

Of the Mission  
of Love.

"Learn, by a mortal yearning, to ascend—  
 Seeking a higher object. Love was given,  
 Encouraged, sanctioned, chiefly for that end.  
 For this the passion to excess was driven--  
 That self might be annulled: her bondage prove  
 The fetters of a dream, opposed to love."

**FEB. 11.****Of the Privilege of  
Having a Soul.**

“Do bird and blossom feel, like me  
Life’s many-folded mystery,—  
The wonder which it is To Be?  
Or stand I severed and distinct,  
From Nature’s chain of life unlinked?  
Allied to all, yet not the less  
Prisoned in separate consciousness,  
Alone o’erburdened with a sense  
Of life, and cause, and consequence!”

---

**FEB. 12.****Of Him Who Loves  
and Serves a Cause.**

“He’s true to God who’s true to man;  
Wherever wrong is done  
To the humblest and the weakest,  
’Neath the all-beholding sun,  
That wrong is also done to us;  
And they are slaves most base,  
Whose love of right is for themselves,  
And not for all their race.”

---

**FEB. 13.****Of Sure Help for Those  
Who Are Faithful.**

“When the enemy is near thee,  
Call on us!  
In our hands we will upbear thee,  
He shall neither scathe nor scare thee,  
He shall fly thee, and shall fear thee.  
Call on us!  
Oh, and if thou dost not call,  
Be thou faithful, that is all.  
Go right on, and close behind thee  
There shall follow still and find thee,  
Help, sure help.”

FEB. 14.

Of the Sum of  
All Goodness.

"Love thyself last: cherish those hearts that hate thee:  
Corruption wins not more than honesty.  
Still in thy right hand carry gentle peace,  
To silence envious tongues. Be just, and fear not:  
Let all the ends thou aim'st at be thy country's  
Thy God's and truth's; then if thou fall'st,  
Thou fall'st a blessed martyr."

---

FEB. 15.

When Skies and  
Earth Shall Meet.

"It is a vision waiting and aware;  
And you must draw it down, O men of worth—  
Draw down the new Republic held in air,  
And make for it foundations on the Earth."

---

FEB. 16.

Of the Seasons  
of Life.

"Turn, turn, my wheel! 'Tis nature's plan  
The child should grow into the man,  
The man grow wrinkled, old, and gray;  
In youth the heart exults and sings,  
The pulses leap, the feet have wings;  
In age the cricket chirps, and brings  
The harvest-home of day."

---

FEB. 17.

Of the Self-Poised  
Stars.

"And with joy the stars perform their shining,  
And the sea its long moon-silvered roll;  
For self-poised they live, nor pine with noting  
All the fever of some differing soul.  
Bounded by themselves, and unregardful  
In what state God's other works may be,  
In their own tasks all their powers pouring,  
These attain the mighty life you see."

**FEB. 18.**

Of Him Who  
Possesses Every Thing.

“Who hath his life from rumors freed,  
Whose conscience is his strong retreat;  
Whose state can neither flatterers feed,  
Nor ruin make oppressors great;  
This man is freed from servile bands,  
Of hope to rise, or fear to fall;  
Lord of himself, tho’ not of lands;  
And having nothing, yet hath all.”

**FEB. 19.**

Of Living  
to One End.

“And I moved it then and there,  
Vowed all halfness to forswear,  
In the whole, the good, the fair,  
Resolutely living.”

**FEB. 20.**

Of Trust in the  
Outcome.

“ ’Tis weary watching wave by wave,  
And yet the tide heaves onward;  
We climb like corals, grave by grave  
That pave a pathway sunward.  
We’re driven back in many a fray,  
Yet never strength we borrow,  
And where the vanguard camps to-day,  
The rear shall rest to-morrow.”

**FEB. 21.**

Of Keeping to  
the Pathway.

“Follow you the Star that lights a desert pathway, yours or  
mine.  
Forward, till you see the highest Human Nature is divine.  
Follow light, and do the Right—for man can half-control  
his doom—  
Till you find the deathless angel seated in the vacant  
tomb.”

**FEB. 22.****Of the True Man's  
Fatherland.**

"O yes! his fatherland must be  
As the blue heaven wide and free!  
Where'er a human heart doth wear  
Joy's myrtle-wreath or sorrow's gyves,  
Where'er a human spirit strives  
After a life more true and fair,  
There is the true man's birthplace grand,  
His is a world-wide fatherland."

---

**FEB. 23.****Of the Influence  
of a Single Act.**

"Nothing fails of its end.  
Out of sight sinks the stone,  
In the deep sea of time,  
But the circles sweep on,  
Till the low-rippled murmurs  
Along the shores run,  
And the dark and dead waters  
Leap glad in the sun."

---

**FEB. 24.****Of the Memories  
that Cling**

"I may not to the world impart  
The secret of its power,  
But treasured in my inmost heart,  
I keep my faded flower.  
Where is the heart that doth not keep,  
Within its inmost core,  
Some fond remembrance, hidden deep,  
Of days that are no more?  
Who hath not saved some trifling thing  
More prized than jewels rare—  
A faded flower, a broken ring,  
A tress of golden hair?"

FEB. 25.

A Prayer of Love  
and Submission.

“Teach me to feel another’s woe,  
To hide the fault I see;  
That mercy I to others show,  
That mercy show to me.  
If I am right, thy grace impart,  
Still in the right to stay;  
If I am wrong, O teach my heart  
To find that better way.  
This day, be bread and peace my lot;  
All else beneath the sun,  
Thou know’st if best bestow’d or not,  
And let thy will be done.”

---

FEB. 26.

Of the  
True Lent.

“Is this a fast to keep  
The larder lean,  
And clean  
From fat of veals and sheep?  
No: ’tis a fast to dole  
Thy sheaf of wheat,  
And meat,  
Unto the hungry soul.”

---

FEB. 27.

Of the Web  
of Human Destiny.

“Like warp and woof all destinies  
Are woven fast,  
Linked in sympathy like the keys  
Of an organ vast.  
Pluck one thread, and the web ye mar;  
Break but one  
Of a thousand keys, and the paining jar  
Through all will run.”

## FEB. 28.

Of What the  
Mystic Sees

"Have I knowledge? countfounded it shrivels at Wisdom laid bare.

Have I forethought? how purblind, how blank, to the Infinite Care!

Do I task any faculty highest, to image success?

I but open my eyes,—and perfection, no more and no less,  
In the kind I imagined, fall-fronts me, and God is seen God  
In the star, in the stone, in the flesh, in the soul and the  
clod."

## FEB. 29.

A Creed for  
Young and Old.

"Courage, ne'er by sorrow broken!

Aid where tears of virtue flow;

Faith to keep each promise spoken;

Truth alike to friend and foe!

'Fore kings' thrones a manly spirit!

Brothers, noble is the prize!

Honour due to ev'ry merit!

Death to all the brood of lies!"

## MARCH 1.

Of What  
Is Overhead.

"Ay! gloriously thou standest there,

Beautiful, boundless firmament!

That, swelling wide o'er earth and air,

And round the horizon bent,

With thy bright vault, and sapphire wall,

Dost overhang and circle all.

O, when amid the throng of men,

The heart grows sick of hollow mirth,

How willingly we turn us then

Away from this cold earth,

And look into thy azure breast,

For seats of innocence and rest!"

**MARCH 2.**

Of the Race  
Where All Must Run.

“To them was life a simple art  
Of duties to be done,  
A game where each man took his part,  
A race where all must run;  
A battle whose great scheme and scope  
They little cared to know,  
Content, as men-at-arms, to cope  
Each with his fronting foe.”

---

**MARCH 3.**

Of the Vision  
of Evangeline.

“As from the mountain’s top the rainy mists of the morn-  
ing  
Roll away, and afar we behold the landscape below us,  
Sun-illuminated, with shining rivers and cities and hamlets,  
So fell the mists from her mind, and she saw the world far  
below her,  
Dark no longer, but all illumined with love; and the path-  
way  
Which she had climbed so far, lying smooth and fair in  
the distance.  
*Patience and abnegation of self, and devotion to others,  
This was the lesson a life of trial and sorrow had taught  
her.*”

---

**MARCH 4.**

Of the “Three  
Firm Friends.”

“Greatness and goodness are not means, but ends.  
Hath he not always treasures, always friends,  
A good, great man? Three treasures,—love, and light,  
And calm thoughts, equable as infant’s breath;  
And three firm friends, more sure than day or night,—  
Himself, his Maker, and the Angel Death.”

**MARCH 5.**

For Him Who Will  
Make the Effort.

"The star of the unconquered will,  
It rises in my breast,  
Serene, and resolute, and still,  
And calm, and self-possessed.  
O, fear not in a world like this,  
And thou shalt know ere long,  
Know how sublime a thing it is  
To suffer and be strong."

---

**MARCH 6.**

Of the Will  
to Do and Dare.

"So nigh is grandeur to our dust,  
So near to God is man,  
When Duty whispers low, Thou must,  
The youth replies, I can."

---

**MARCH 7.**

Of the "Shaft  
of Light."

"Ah! when shall all men's good  
Be each man's rule, and universal Peace  
Lie like a shaft of light across the land,  
And like a lane of beams athwart the sea,  
Through all the circle of the golden year?"

---

**MARCH 8.**

Of the  
Resurrection.

"Sit if ye will, sit down upon the ground,  
Yet not to weep and wail, but calmly look around.  
Whate'er befell,  
Earth is not hell;  
Now, too, as when it first began,  
Life is yet life, and man is man.  
For all that breathe beneath the heaven's high cope,  
Joy with grief mixes, with despondence hope.  
Hope conquers cowardice, joy grief:  
*Or at least, faith unbelief."*

**MARCH 9.**Of One Kind  
of Immortality.

“To have struck one blow for truth  
In the daily fight with lies;  
To have done one deed of right  
In the face of calumnies,  
To have sown in the souls of men  
One thought that will not die—  
To have been a link in the chain of life;—  
Shall be immortality.”

---

**MARCH 10.**Of the Man  
We All Love.

“Walking his round of duty  
Serenely day by day,  
With the strong man’s hand of labor  
And childhood’s heart of play.”

---

**MARCH 11.**Of the  
True Surrender.

“And thus looking within and around me, I ever renew—  
With that stoop of the soul which in bending upraises it  
too—  
The submission of man’s nothing-perfect to God’s all-  
complete,  
As by each new obeisance in spirit, I climb to his feet!”

---

**MARCH 12.**For Him  
Who Sorrows.

“Tho at times impetuous with emotion  
And anguish long suppressed,  
The swelling heart heaves moaning like the ocean,  
That cannot be at rest,—  
We will be patient, and assuage the feeling  
We may not wholly stay;  
By silence sanctifying, not concealing,  
The grief that must have way.”

**MARCH 13.**

Of Him  
Who Persists.

“For myself alone I doubt;  
All is well, I know, without;  
I alone the beauty mar,  
I alone the music jar.  
Yet, with hands by evil stained,  
And an ear by discord pained,  
I am groping for the keys  
Of the heavenly harmonies;  
Still within my heart I bear  
Love for all things good and fair.”

---

**MARCH 14.**

Of the Symbols  
of the Soul.

“How does the Meadow-flower its bloom unfold?  
Because the lovely little flower is free  
Down to its root, and, in that freedom, bold;  
And so the grandeur of the Forest-tree  
Comes not by casting in a formal mould,  
But from its own vitality.”

---

**MARCH 15.**

Of the Silent  
Heroes.

“Within this lowly grave a conqueror lies,  
And yet the monument proclaims it not,  
Nor round the sleeper’s name hath chisel wrought  
The emblems of a fame that never dies,  
A simple name alone,  
To the great world unknown,  
Is graven here, and wild flowers, rising round,  
Meek meadow-sweet and violets of the ground,  
*Lean* lovingly against the humble stone.”

---

**MARCH 16.**Of Empire  
Universal.

"Till each man find his own in all men's good,  
And all men work in noble brotherhood,  
Breaking their mailed fleets and armed towers,  
And ruling by obeying Nature's powers,  
And gathering all the fruits of earth and crown'd with all  
her flowers."

**MARCH 17.**Of the "Good  
Old Times."

"Idly as thou, in that old day  
Thou mournest, did thy sire repine;  
So, in his time, thy child grown gray  
Shall sigh for thine.  
But life shall on and upward go;  
Th' eternal step of Progress beats  
To that great anthem, calm and slow,  
Which God repeats."

**MARCH 18.**Of the Inmost Center  
in Us All.

"The lore you praise and I neglect,  
The labors and the precepts of old times,  
I have not slightly disesteemed. But, friends,  
Truth is within ourselves; it takes no rise  
From outward things, whate'er you may believe;  
There is an inmost center in us all,  
Where truth abides in fulness."

**MARCH 19.**Of the Resurrection  
of the Dead.

"But strew his ashes to the wind,  
Whose sword or voice has served mankind,  
And is he dead, whose glorious mind  
Lifts thine on high?  
To live in hearts we leave behind  
Is not to die."

## MARCH 20.

Of the Judge  
and His Judgment.

On this measure reads, and peace attends,  
The shield of Jove defends,  
Those means are fair and spotless as his ends."

## MARCH 21.

Of the  
Dreamer's Vision.

She looked into the future, far as human eye could see,  
Saw the vision of the world, and all the wonders that  
could be.  
Then the far-trium throbb'd no longer, and the battle-  
flags were furled  
In the Parliament of man, the Federation of the world."

## MARCH 22.

Of the Hours  
of Yearning.

Oh, when, within our narrow chamber  
The lamp with friendly lustre glows,  
Flames in the breast each faded ember,  
And in the heart, itself that knows,  
Then hope again lends sweet assistance,  
And reason then resumes her speech:  
One yearns, the rivers of existence,  
The very founts of Life, to reach."

## MARCH 23.

An Inspiration for Those  
Who Know What it is to Love.

—"May I reach

That purest heaven, be to other souls  
The cup of strength in some great agony  
Enkindle generous ardor, feed pure love,  
Beget the smiles that have no cruelty—  
Be the sweet presence of a good diffused,  
And in diffusion ever more intense,  
So shall I join the choir invisible  
Whose music is the gladness of the world."

**MARCH 24.**

Of the Reality That is Better  
Than Illusions.

"I woke to find the simple truth  
Of fact and feeling better  
Than all the dreams that held my youth  
A still repining debtor."

---

**MARCH 25.**

Of the Whole Duty  
of Man.

"Think truly and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed:  
Live truly, and thy life shall be  
A great and noble creed."

---

**MARCH 26.**

For Him Who  
Would Keep Moving.

"Rest is not quitting  
The busy career;  
Rest is the fitting  
Of self to its sphere.  
'Tis loving and serving  
The highest and best;  
'Tis onward! unswerving,—  
And that is true rest."

---

**MARCH 27.**

Of the Abodes  
of Peace.

"If solid happiness we prize  
Within ourselves this jewel lies,  
And they are fools who roam;  
The world has nothing to bestow,  
From ourselves our joys must flow,  
And that dear hut, our home."

**MARCH 28.**

Of the  
Final Truth.

"I have gone the whole round of creation: I saw and I  
spoke:  
I, a work of God's hand for that purpose, received in my  
brain  
And pronounced on the rest of his handiwork—returned  
him again  
His creation's approval or censure: I spoke as I saw:  
I report, as a man may of God's work—all's love, yet all's  
law."

---

**MARCH 29.**

Of the Way  
to Climb.

"We need not bid, for cloistered cell,  
Our neighbor and our work farewell,  
Nor strive to wind ourselves too high  
For sinful man beneath the sky.  
The trivial round, the common task,  
Will furnish all we ought to ask;  
Room to deny ourselves; a road  
To bring us, daily, nearer God."

---

**MARCH 30.**

Of Art  
At its Best.

"That kind one ne'er forget who, as in sport  
Thy youth to noble aspirations train'd,  
And who to thee in easy riddles taught  
The secret how each virtue might be gain'd;  
In Industry, the Bee the palm may bear;  
In Skill, the Worm a lesson may impart;  
With Spirits, blest, thy Knowledge thou dost share;  
But thou, O man, alone *hast Art!*"

**MARCH 31.**

Of the Reasons Why  
Some Men Do Not Stumble.

“There are in this loud, stunning tide  
Of human care and crime,  
With whom the melodies abide  
Of the everlasting chime;  
Who carry music in their heart  
Through dusky lane and wrangling mart,  
Plying their daily task with busier feet  
Because their secret souls a holy strain repeat.”

---

**APRIL 1.**

Of the  
Everlasting Spring.

“Spring still makes spring in the mind,  
When sixty years are told;  
Love awakes anew this throbbing heart,  
And we are never old.  
Over the winter glaciers,  
I see the summer glow,  
And through the wild-piled snowdrift,  
The warm rosebuds below.”

---

**APRIL 2.**

Of Success  
That is Sure.

“What is it, that the crowd requite  
Thy love with hate, thy truth with lies?  
And but to faith, and not to sight,  
The walls of Freedom’s temple rise?  
Yet do thy work; it shall succeed  
In thine or in another’s day;  
And, if denied the victor’s meed,  
Thou shalt not lack the toiler’s pay.”

**APRIL 6.**

Of What Gives Glory \_\_\_\_\_  
to Star and Blossom

"Yet these sweet sounds of the early season  
And these fair sights of its sunny days  
Are only sweet when we fondly listen  
And only fair when we fondly gaze.  
There is no glory in star or blossom  
Till looked upon by a loving eye;  
There is no fragrance in April breezes  
Till breathed with joy as they wander by."

---

**APRIL 7.**

A Sigh for a Lull  
In the Storm.

"Touch us gently, Time!  
We've not proud nor soaring wings;  
Our ambition, our content,  
Lies in simple things.  
Humble voyagers are we,  
O'er life's dim, unsounded sea,  
Seeking only some calm clime;—  
Touch us gently, gentle Time!"

---

**APRIL 8.**

Of Him Who Sees  
At First Hand.

"The clouded hill attend thou still,  
And him that went within.  
He yet shall bring some worthy thing  
For waiting souls to see:  
Some sacred word that he has heard  
Their light and life shall be;  
Some lofty part, than which the heart  
Adopt no nobler can,  
Thou shalt receive, thou shalt believe  
And thou shalt do, O Man!"

**APRIL 9.**

Of Rest from  
the City's Jar.

"Calm soul of all things! make it mine  
To feel, amid the city's jar,  
That there abides a peace of thine,  
Man did not make, and cannot mar.  
The will to neither strive nor cry,  
The power to feel with others, give!  
Calm, calm me more! nor let me die  
Before I have begun to live."

---

**APRIL 10.**

Of the Passion  
for Labor.

"Droop not, tho' shame, sin, and anguish are round thee,  
Bravely fling off the old chain that hath bound thee!  
Look to yon pure heaven smiling beyond thee;  
Rest not content, in thy darkness,—a clod!  
Work for some good, be it ever so slowly;  
Cherish some flower, be it ever so lowly;  
Labor!—all labor is noble and holy;  
Let thy great deed be thy prayer to thy God."

---

**APRIL 11.**

For Him Who  
Appreciates Spring Time.

"I mourn no more my vanished years:  
Beneath a tender rain,  
An April rain of smiles and tears,  
My heart is young again.  
The west winds blow, and, singing low,  
I hear the glad streams run;  
The windows of my soul I throw  
Wide open to the sun.  
No longer forward nor behind  
I look in hope or fear;  
But grateful, take the good I find,  
*The best of now and here.*"

**APRIL 12.**

Of Life's  
Building Blocks.

“Nothing useless is, or low;  
Each thing in its place is best;  
And what seems but idle show  
Strengthens and supports the rest.  
For the structure that we raise,  
Time is with materials filled;  
Our to-days and yesterdays  
Are the blocks with which we build.”

---

**APRIL 13.**

Of the Mixture  
of Good and Evil.

“Therefore to whom turn I but to Thee, the ineffable Name?  
Builder and maker, Thou, of houses not made with hands!  
What, have fear of change from Thee, who art ever the  
same?  
Doubt that Thy power can fill the heart that Thy power  
expands?  
There shall never be one lost good! What was, shall live  
as before;  
The evil is null, is naught, is silence implying sound ;  
What was good, shall be good, with, for evil, so much good  
more;  
On the earth the broken arcs; in the heaven, a perfect  
round.”

---

**APRIL 14.**

Of the Temple  
Not Made With Hands.

“In the elder days of Art,  
Builders wrought with greatest care  
Each minute and unseen part;  
For the Gods see everywhere.  
Let us do our work as well,  
Both the unseen and the seen;  
Make the house, where Gods may dwell,  
Beautiful, entire, and clean.”

**APRIL 15.**

Of the Handwriting  
on the Soul.

“In every heart some viewless founts are fed  
From far-off hillsides where the dews were shed;  
On the worn features of the weariest face  
Some youthful memory leaves its hidden trace.”

---

**APRIL 16.**

Of Our Regard  
for the Dead.

“My thoughts are with the dead; with them  
I live in their past years,  
Their virtues love, their faults condemn,  
Partake their hopes and fears,  
And from their lessons seek and find  
Instruction with a humble mind.”

---

**APRIL 17.**

Of Earning  
One's Living.

“Toiling,—rejoicing,—sorrowing,  
Onward through life he goes;  
Each morning sees some task begin,  
Each evening sees it close;  
Something attempted, something done,  
Has earned a night's repose.”

---

**APRIL 18.**

Of the Time  
of Awakening.

“Some silent laws our hearts will make,  
Which they shall long obey:  
We for the year to come may take  
Our temper from to-day.  
And from the blessed power that rolls  
About, below, above,  
We'll frame the measure of our souls:  
They shall be tuned to love.”

APRIL 19.

Of Something Better  
Than Coronets.

"Howe'er it be, it seems to me,  
'Tis only noble to be good.  
Kind hearts are more than coronets,  
And simple faith than Norman blood."

---

APRIL 20.

Of Being  
A King.

"Content I live; this is my stay,—  
I seek no more than may suffice.  
I press to bear no haughty sway;  
Look, what I lack my *mind* supplies.  
Lo! thus I triumph like a king,  
Content with what my *mind* doth bring."

---

APRIL 21.

If One Would  
Only Try.

"In the world's broad field of battle,  
In the bivouac of Life,  
Be not like dumb, driven cattle!  
Be a hero in the strife!  
Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time."

---

APRIL 22.

Of Being  
Receptive

"Sweet is the lore which Nature brings;  
Our meddling intellect  
Mis-shapes the beauteous form of things:—  
We murder to dissect.  
Enough of Science and of Art;  
Close up those barren leaves;  
Come forth, and bring with you a heart  
That *watches and receives.*"

**APRIL 23.**

Where All Shall  
Meet in One.

"Silent rushes the swift Lord  
Through ruined systems still restored,  
Broadsowing, bleak and void to bless,  
Plants with worlds the wilderness;  
Waters with tears of ancient sorrow  
Apples of Eden ripe to-morrow.  
House and tenant go to ground,  
Lost in God, in Godhead found."

---

**APRIL 24.**

Of the Dimensions  
of Life.

"It is not growing like a tree  
In bulk, doth make men better be;  
Or standing long an oak, three hundred year,  
To fall a log at last, dry, bald and sere:  
    A lily of a day  
    Is fairer far in May,  
Altho it fall and die that night,—  
It was the plant and flower of Light.  
In small proportions we just beauties see;  
And in short measures life may perfect be."

---

**APRIL 25.**

Of "Spinning  
on Forever."

"O, I see the crescent promise of my spirit hath not set.  
Ancient founts of inspiration well thro' all my fancy yet.  
Not in vain the distance beacons. Forward, forward, let  
    us range.  
Let the great world spin forever down the ringing grooves  
    of change."

**APRIL 26.**

Of Nature  
to the Naturalist.

"And Nature, the old nurse, took  
The child upon her knee,  
Saying: 'Here is a story-book  
Thy Father has written for thee.'  
And he wandered away and away  
With Nature, the dear old nurse,  
Who sang to him night and day  
The rhymes of the universe.  
'Come, wander with me,' she said,  
'Into regions yet untrod;  
And read what is still unread  
In the manuscripts of God.'"

---

**APRIL 27.**

Of the Way  
the Eternal Sees.

"But all, the world's coarse thumb  
And finger failed to plumb,  
So passed in making up the main account;  
All instincts immature,  
All purposes unsure,  
That weighed not as his work, yet swelled the man's account:  
All I could never be,  
All men ignored in me,  
This I was worth to God, whose wheel the pitcher shaped."

---

**APRIL 28.**

Of the Present Wrong  
and the Eternal Right.

"I, too, am weak, and faith is small,  
And blindness happeneth unto all.  
Yet, sometimes glimpses on my sight,  
Through present wrong, the eternal right;  
And step, by step, since time began,  
I see the steady gain of man."

**APRIL 29.****For Him Who Knows  
How to Listen.**

"Think you, 'mid all this mighty sum  
Of things forever speaking,  
That nothing of itself will come,  
But we must still be seeking?  
One impulse from a vernal wood  
May teach you more of man,  
Of moral evil and of good,  
Than all the sages can."

**APRIL 30.****Of the Love  
of the Beautiful.**

"Rhodora! if the sages ask thee why  
This charm is wasted on the earth and sky,  
Tell them, dear, that if eyes were made for seeing,  
Then Beauty is its own excuse for being."

**MAY 1.****Of What Each Day  
Can Give.**

"Not by deeds that gain the world's applauses,  
Not by works that win thee world renown,  
Not by martyrdom or vaunted crosses,  
Canst thou win and wear the immortal crown.  
Daily struggling, tho unloved and lonely,  
Every day a rich reward will give;  
Thou wilt find by hearty striving only,  
And truly loving, thou canst truly live."

**MAY 2.****Of the Meaning  
of Freedom.**

"Is true freedom but to break  
Fetters for our own dear sake,  
And with leathern hearts forget  
That we owe mankind a debt?  
No, true freedom is to share  
All the chains our brothers wear,  
And with heart and hand to be  
Earnest to make others free."

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# ETHICAL ADDRESSES

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OCTOBER, 1906  
Vol. XIV. No. 2

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AND ETHICAL RECORD

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## A Sentiment in Verse for Every Day in the Year

II

COMPILED BY

WALTER L. SHELDON

LECTURER OF THE ETHICAL SOCIETY OF ST. LOUIS

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**MAY 7.**

Of Nature's  
Climbing Soul.

"Whether we look, or whether we listen,  
We hear life murmur, or see it glisten;  
Every clod feels a stir of might,  
An instinct within it that reaches and towers,  
And, groping blindly above it for light,  
Climbs to a soul in grass and flowers."

---

**MAY 8.**

Of Him Who  
Never Rests.

"To insight profounder  
Man's spirit must dive;  
His aye-rolling orbit  
At no goal will arrive;  
The heavens that now draw him  
With sweetness untold,  
Once found,—for new heavens  
He spurneth the old."

---

**MAY 9.**

Of the  
Two Voices.

"Hears not also mortal life?  
Hear nor we, unthinking Creatures,  
Slaves to folly, love or strife—  
Voices of two different natures?  
Such rebounds our inward ear  
Catches sometimes from afar—  
Listen, ponder, hold them dear,  
For of God,—of God they are."

---

**MAY 10.**

Of the Origin  
of Sacred Literature

"Out from the heart of nature rolled  
The burdens of the Bibles old;  
The litanies of nations came,  
Like the volcano's tongue of flame,  
*Up from the burning core below,—*  
*The canticles of love and woe.'*"

**MAY 11.**Of the Signs  
Of Promise.

"I hear the soul of Man around me waking,  
Like a great sea, its frozen fetters breaking,  
Every hour new signs of promise tell  
That the great soul shall once again be free,  
For high, and yet more high, the murmurs swell  
Of inward strife for truth and liberty."

---

**MAY 12.**For Him Who Would  
Offer Prayer.

"Father of all! in every age,  
In every clime adored,  
By saint, by savage, and by sage,  
Jehovah, Jove, or Lord!  
Thou Great First Cause, least understood;  
Who all my sense confined  
To know but this, that thou art good,  
And that myself am blind;  
To thee, whose temple is all space,  
Whose altar, earth, sea, skies!  
One chorus let all being raise!  
All Nature's incense rise!"

---

**MAY 13.**Of the Glory  
Unspeakable.

"The airs of heaven blow o'er me;  
A glory shines before me  
Of what mankind shall be,—  
Pure, generous, brave and free.  
A dream of man and woman  
Diviner but still human,  
Solving the riddle old,  
*Shaping the Age of Gold!*"

**MAY 14.**

When the Soul  
Is Awake.

"The eye—it cannot choose but see;  
We cannot bid the ear be still;  
Our bodies feel, where'er they be,  
Against or with our will.  
Nor less I deem that there are Powers  
Which of themselves our minds impress;  
That we can feed this mind of ours  
In a wise passiveness."

---

**MAY 15.**

Of Heaven  
and Hell.

"O restless spirit! wherefore strain  
Beyond thy sphere?  
Heaven and Hell, with their joy and pain,  
Are now and here.  
Then of what is to be, and of what is done,  
Why quierest thou?  
The Past and the time to be are one,  
And both are NOW!"

---

**MAY 16.**

Of the Heaven  
Everywhere.

"Not only around our infancy  
Doth heaven with all its splendors lie,  
Daily, with souls that cringe and plot,  
We Sinais climb and know it not."

---

**MAY 17.**

Of the Impulse  
to Happiness.

"The showers of the spring  
Rouse the birds, and they sing;  
If the wind do but stir for his proper delight,  
Each leaf, that and this, his neighbor will kiss;  
Each wave, one and t'other, speeds after his brother;  
*They are happy, for that is their right.*"

**MAY 18.**Of What Makes  
or Mars.

“Man is his own star; and the soul that can  
 Render an honest and a perfect man  
 Commands all light, all influence, all fate.  
 Nothing to him falls early, or too late.  
 Our acts our angels are, or good or ill,  
 Our fatal shadows that walk by us still.”

**MAY 19.**Of What  
Life is For.

“For life, with all it yields of joy or woe,  
 And hope and fear, \* \* \* \*  
 Is just our chance o’ the prize of learning love,  
 How love might be, hath been indeed, and is;  
 And that we hold thenceforth to the uttermost  
 Such prize despite the envy of the world,  
 And, having gained truth, keep truth: that is all.”

**MAY 20.**Of a Presence  
to be Felt and Known.

“He is made one with Nature: there is heard  
 His voice in all her music, from the moan  
 Of thunder, to the song of night’s sweet bird;  
 He is a presence to be felt and known  
 In darkness and in light, from herb and stone  
 Spreading itself where’er that Power may move  
 Which has withdrawn his being to its own;  
 Which wields the world with never wearied love,  
 Sustains it from beneath, and kindles it above.”

**MAY 21.**Of Those Obscure  
in Destiny

“Let not Ambition mock their useful toil,  
 Their homely joys, and destiny obscure;  
 Nor Grandeur hear with a disdainful smile  
 The short and simple annals of the poor.  
 The boast of heraldry, the pomp of power,  
 And all that beauty, all that wealth e’er gave,  
*Await alike the inevitable hour;—*  
*The paths of glory lead but to the grave.”*

ATTACHED IS THE

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**DE WITT**

**Chief Architect."**

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED

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Page 620 of 620

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### Of Younging

**Abstract**

419. 26. using the life the mind no aid

(b) wipe it off the body and beneath me.

Yes, and you're both the measure

(b) PERSONS: NAMES, GRADES AND ADDRESSES

When the heart has lost its vaulted shape,

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W. h. 504. 4000 ft. 7200 highlands

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~~It was Spock's~~

**Voyage**

"We have no more to say."

And Mother's Love is 1855, 56, 57

And Youth's sweet smile, and Youth's soft eye,

## Beyond the glassy state

Of shadow-peopled infancy.

ough Death and Birth, to a diviner day."

MAY 26.

Of the Mood  
of Worship.

"The harp at Nature's advent strung  
Has never ceased to play:  
The song the stars of morning sung  
Has never died away.  
The blue sky is the temple's arch,  
Its transept earth and air.  
The music of its starry march  
The chorus of a prayer."

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MAY 27.

Of the Way  
to Sing.

"No messenger to run before,  
Devising plan:  
No mention of the place or hour  
To any man;  
No waiting till some sound betrays  
A listening ear;  
No different voice, no new delays,  
If steps draw near.  
The birds must know. Who wisely sings  
Will sing as they;  
The common air has generous wings,  
Songs make their way."

---

MAY 28.

Of the Pleasures  
of the Mind.

"When all is done and said,  
In the end this shall you find:  
He most of all doth bathe in bliss  
That hath a quiet mind;  
And, clear from worldly cares,  
To deem, can be content,  
The sweetest time in all his life  
In *thinking* to be spent."

**MAY 29.**

Of the Stillness  
of the Infinite.

"The bird winging the evening sky  
Flies onward without song;  
The crowding years as they pass by  
Flow on in mutest throng.  
With sweetest music silence blends,  
And silent praise is best;  
In silence life begins and ends:  
God cannot be expressed."

**MAY 30.**

Of One's Debt  
to the Past.

"I had my birth where stars were born,  
In the dim æons of the past;  
My cradle cosmic forces rocked,  
And to my first was linked my last.  
For me, through fire and blood and tears,  
Man struggled onward up the height,  
On which, at last, from heaven falls  
An ever clearer, broader light.  
The child of all the ages, I,  
Nursed on the exhaustless breasts of time;  
By heroes thrilled, by sages taught,  
Sung to by bards of every clime."

**MAY 31.**

Of the Truths  
of the Spirit.

"O joy! that in our embers  
Is something that doth live,  
That Nature yet remembers  
What was so fugitive!"  
"Truths that wake,  
To perish never;  
Which neither listlessness, nor mad endeavor,  
Nor Man nor Boy,  
Nor all that is at enmity with joy,  
Can utterly abolish or destroy!"

**JUNE 1.**Of the Land  
of Dreams.

“One calm sweet smile, in that shadowy sphere,  
From eyes that open on earth no more—  
One warning word from a voice once dear—  
How they rise in the memory o’er and o’er!  
Far off from those hills that shine with day  
And fields that bloom in the heavenly gales,  
The Land of Dreams goest stretching away  
To dimmer mountains and darker vales.  
So shalt thou come from the Land of Dreams,  
With love and peace to this world of strife:  
And the light that over that border streams  
Shall lie on the path of thy daily life.”

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**JUNE 2.**Of the Love  
of Nature.

“For she can so inform  
The mind that is within us, so impress  
With quietness and beauty, and so feed  
With lofty thoughts, that neither evil tongues,  
Rash judgments, nor the sneers of selfish men,  
Nor greetings where no kindness is, nor all  
The dreary intercourse of daily life,  
Shall e’er prevail against us, or disturb  
Our cheerful faith, that all which we behold  
Is full of blessings.”

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**JUNE 3.**Of the Remorse  
of Guinevere.

“Ah my God,  
What might I not have made of thy fair world,  
Had I but loved thy highest creature here?  
It was my duty to have loved the highest:  
It surely was my profit had I known:  
It would have been my pleasure had I seen.  
We needs must love the highest when we see it,  
*Not Lancelot, nor another.*”

## JUNE 4.

Of the Inspiration One May Receive  
From a Beautiful Day.

"Through every fiber of my brain,  
Through every nerve, through every vein,  
I feel the electric thrill, the touch  
Of life, that seems almost too much.  
I hear the wind among the trees  
Playing celestial symphonies;  
I see the branches downward bent,  
Like keys of some great instrument.  
O Gift of God! O perfect day;  
Whereon shall no man work, but play;  
Whereon it is enough for me,  
Not to be doing, but to be!"

## JUNE 5.

Of Each and  
All.

"All are needed by each one;  
Nothing is fair or good alone.  
I thought the sparrow's note from heaven,  
Singing at dawn on the alder bough;  
I brought him home, in his nest, at even;  
He sings the song, but it cheers not now,  
For I did not bring home the river and sky;—  
He sang to my ear,—they sang to my eye."

## JUNE 6.

When the Soul  
Communes With Nature.

"That blessed mood,  
In which the burthen of the mystery,  
In which the heavy and the weary weight  
Of all this unintelligible world,  
Is lightened: \* \* \* \*  
Until, the breath of this corporeal frame  
And even the motion of our human blood  
Almost suspended, we are laid asleep  
In body, and become a living soul:  
While with an eye made quiet by the power  
Of harmony, and the deep power of joy,  
We see into the life of things."

**JUNE 7.**Of Choosing  
Sides.

"By all for which the martyrs bore their agony and shame;  
By all the warning words of truth with which the prophets came;  
By the Future which awaits us; by all the hopes which  
    cast  
Their faint and trembling beams across the blackness of  
    the Past;  
And by the blessed thought of Him who for Earth's freedom died,  
O my people! O my brothers! let us choose the righteous  
    side."

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**JUNE 8.**Of the Power of  
Second Birth

"I come to overthrow the ancient wrong,  
To let the joy of nations rise again;  
I am Unselfish Service, I am Song,  
I am the Hope that feeds the hearts of men.  
I am the Vision in the world-eclipse,  
And where I pass the feet of Beauty burn;  
And when I set the bugle to my lips,  
The youth of work-worn ages will return."

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**JUNE 9.**Of the Colors of Nature  
and Their Meaning.

"I cannot tell what you say, green leaves,  
I cannot tell what you say:  
But I know that there is a spirit in you,  
And a world in you this day.  
O green is the color of faith and truth,  
And rose the color of love and youth,  
And brown of the fruitful clay.  
Sweet earth is faithful, and fruitful and young,  
And her bridal day shall come ere long,  
And you shall know what the rocks and the streams  
And the whispering woodlands say."

■

**JUNE 10.**

Of the World  
Invisible.

“It lies around us like a cloud,  
The world we do not see;  
Yet the sweet closing of an eye  
May bring us there to be.  
Its gentle breezes fan our cheeks  
Amid our worldly cares;  
Its gentle voices whisper love,  
And mingle with our prayers.”

---

**JUNE 11.**

Of the Victory  
Over Death.

“Sweet is the scene when virtue dies!  
When sinks a righteous soul to rest,  
How mildly beam the closing eyes,  
How gently heaves the expiring breast!  
Triumphant smiles the victor brow;  
Fanned by some angel’s purple wing;—  
Where is, O grave! thy victory now?  
And where, insidious death! thy sting?”

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**JUNE 12.**

Of Keeping Calm  
In a Storm.

“Whose powers shed round him in the common strife,  
Or mild concerns of ordinary life,  
A constant influence; a peculiar grace;  
But who, if he be called upon to face  
Some awful moment to which Heaven has joined  
Great issues, good or bad for humankind,  
Is happy as a Lover; and attired  
With sudden brightness, like a man inspired;  
And, through the heat of conflict, keeps the law  
In calmness made, and sees what he foresaw.  
*This is the Happy Warrior, this is he  
That every man in arms should wish to be.*”

## JUNE 13.

Of Something Better  
Than Philosophy.

“O, when I am safe in my sylvan home,  
I tread on the pride of Greece and Rome;  
And when I am stretched beneath the pines,  
Where the evening star so holy shines,  
I laugh at the lore and pride of man,  
At the sophist schools and the learned clan;  
For what are they all in their high conceit,  
When man in the bush with God may meet!”

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## JUNE 14.

A Craving  
for Strength.

“O everlasting Might!  
My broken life repair;  
Nerve thou my will and clear my sight,  
Give strength to do and bear.  
O everlasting Love!  
Wellspring of grace and peace;  
Pour down thy fullness from above,  
Bid doubt and trouble cease!”

---

## JUNE 15.

Of Beholding Things  
of Higher Worth.

“We receive but what we give,  
And in our life alone does nature live:  
And would we aught behold of higher worth,  
Than that inanimate, cold world allowed  
To the poor, loveless, ever-anxious crowd,  
Ah! from the soul itself must issue forth  
A light, a glory, a fair luminous cloud  
Enveloping the Earth—  
And from the soul itself must there be sent  
A sweet and potent voice, of its own birth,  
*Of all sweet sounds the life and element!*”

## JUNE 23.

Of the Childlike  
Heart.

“The haughty eye shall seek in vain  
What innocence beholds;  
No cunning finds the key of heaven,  
No strength its gate unfolds.  
Alone to guilelessness and love  
The gate shall open fall;  
The mind of pride is nothingness,  
The childlike heart is all!”

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## JUNE 24.

Of the Right Kind  
of Love.

“The warrior for the True, the Right,  
Fights in Love’s name;  
The love that lures thee from that fight  
Lures thee to shame;  
That love which lifts the heart, yet leaves  
The spirit free,—  
That love or none, is fit for one  
Man-shaped like thee.”

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## JUNE 25.

Of Those Things  
We May Trust In.

“I trust in Nature for the stable laws  
Of Beauty and Utility. Spring shall plant,  
And Autumn garner to the end of time:  
I trust in God—the Right shall be the Right  
And other than the Wrong, while He endures—  
*I trust in my own Soul, that can perceive*  
*The outward and the inward, nature’s good and God’s.”*

**JUNE 26.**

Of Him Who Is  
Not Passion's Slave.

“For thou hast been  
As one, in suffering all, that suffers nothing;  
A man that fortune's buffets and rewards  
Hast ta'en with equal thanks: and blest are those  
Whose blood and judgment are so well commingled  
That they are not a pipe for fortune's finger  
To sound what stops she please. Give me that man  
That is not passion's slave, and I will wear him  
In my heart's core, ay, in my heart of heart,  
As I do thee.”

**JUNE 27.**

Of the Bird's  
Flight Upward.

“What objects are the fountains  
Of thy happy strain?  
What fields, or waves, or mountains?  
What shapes of sky or plain?  
What love of thine own kind? What ignorance of pain?  
Waking or asleep,  
Thou of death must deem  
Things more true and deep  
Than we mortals dream,  
Or how could thy notes flow in such a crystal stream?”

**JUNE 28.**

In the Name of the Power, Not Ourselves,  
That Makes for Righteousness.

“A servant, with this clause,  
Makes drudgery divine:  
Who sweeps a room as for Thy laws  
Makes that and the action fine.”

**JUNE 29.**

A Daily Prayer for  
Men in the Market.

“Unto common good ordain  
This rivalry of hand and brain.  
And, cast in some diviner mold,  
*Let the new cycle shame the old.*”

JUNE 30.

Of the Flight  
of Time.

"O, leave me, still, the rapid flight  
That makes the changing seasons gay,  
The grateful speed that brings the night,  
The swift and glad return of day:  
Then haste thee, Time—'tis kindness all  
That speeds thy winged feet so fast:  
Thy pleasures stay not till they pall,  
And all thy pains are quickly past."

---

JULY 1.

Of What We Ought  
to Reverence.

"Learn more reverence, \* \* \* \* not for rank or  
wealth—*that* needs no learning;  
*That* comes quickly—quick as sin does, ay, and culminates  
to sin,  
But for Adam's seed, MAN! Trust me, 'tis a clay above  
your scorning,  
With God's image stamped upon it, and God's kindling  
breath within."

---

JULY 2.

Of the Life  
of Service.

"And ye shall succor men;  
'Tis nobleness to serve;  
Help them who cannot help again;  
Beware from right to swerve."

---

JULY 3.

Of What the Best Life  
Consists In.

"To make undying music in the world,  
Breathing an harmonious order that controls  
With growing away the growing life of man—  
As we interpret that sweet purity  
For which we struggled, failed, and agonized."

**JULY 4.**Of the  
Fatherland.

“What words divine of lover or of poet  
Could tell our love and make thee know it,  
Among the Nations bright beyond compare?  
What were our lives without thee?  
What all our lives to save thee?  
We reck not what we gave thee;  
We will not dare to doubt thee,  
But ask whatever else, and we will dare.”

---

**JULY 5.**Old Fashioned  
Wisdom in Verse

“Who for thy table feeds the wanton fawn,  
For him as kindly spread the flowry lawn.  
Is it for thee the lark ascends and sings?  
Joy tunes his voice, joy elevates his wings.  
Is it for thee the linnet pours his throat?  
Loves of his own and raptures swell the note.  
And just as short of reason he must fall,  
Who thinks all made for one, not one for all.”

---

**JULY 6.**Of the Sensitive  
Plant.

“That garden sweet, that lady fair,  
And all sweet shapes and odors there,  
In truth have never past away:  
'Tis we, 'tis ours, are changed; not they.  
For love, and beauty, and delight,  
There is no death nor change; their might  
Exceeds our organs, which endure  
No light, being themselves obscure.”

---

**JULY 7.**Of the Union of Greatness  
and Humility.

“True dignity abides with him alone,  
Who in the silent hour of inward thought,  
Can still suspect and still revere himself  
In lowliness of heart.”

**JULY 8.**

Of the Kingdom  
We Hope For.

“Ay, for doubtless I am old and think gray thoughts, for I  
am gray;  
After all the stormy changes shall we find a changeless  
May?  
When the schemes and all the systems, Kingdoms and Re-  
publics fall,  
Something kindlier, higher, holier,—all for each, and each  
for all?”

---

**JULY 9.**

Of Our Kinship  
With All Living Things.

“And the Poet, faithful and far-seeing,  
Sees, alike in stars and flowers, a part  
Of the selfsame universal being,  
Which is throbbing in his brain and heart.  
In all places, then, and in all seasons,  
Flowers expand their light and soul-like wings,  
Teaching us, by most persuasive reasons,  
How akin they are to human beings.”

---

**JULY 10.**

Of the Whispering  
Voices.

“Ever the words of the gods resound;  
But the porches of man’s ear  
Seldom in this low life’s round  
Are unsealed, that he may hear.  
Wandering voices in the air,  
And murmurs in the wold,  
*Speak* what I cannot declare,  
*Yet* cannot all withhold.”

**JULY 11.**

That Our Work  
Shall Go On.

“Others shall sing the song,  
Others shall right the wrong,—  
Finish what I begin,  
And all I fail of win.  
    What matter, I or they?  
    Mine or another’s day,  
    So the right word be said  
And life the sweeter made?”

---

**JULY 12.**

Of the Silent  
Heroes.

“Here, in the quiet earth, they laid apart  
No man of iron mold and bloody hands,  
Who sought to wreak upon the cowering lands  
The passions that consumed his restless heart:  
But one of tender spirit and delicate frame  
    Gentlest, in mien and mind,  
    Of gentle womankind,  
Timidly shrinking from the breath of blame:  
One in whose eyes the smile of kindness made  
Its haunt, like flowers by sunny brooks in May,  
Yet, at the thought of other’s pain, a shade  
Of sweeter sadness chased the smile away.”

---

**JULY 13.**

Of the Good  
for its Own Sake.

“The wisest man could ask no more of fate  
Than to be simple, modest, manly, true,  
Safe from the many, honored by the few;  
Nothing to crave in Church or World or State,  
*But inwardly in secret to be great.*”

.

**JULY 14.**

Of What Shall Come  
if We Have Faith.

“Lo! a cloud’s about to vanish  
From the day;  
And a brazen wrong to crumble  
Into clay.  
Lo! the Right’s about to conquer,  
Clear the way!  
With the Right shall many more  
Enter smiling at the door;  
With the giant Wrong shall fall  
Many others great and small,  
That for ages long have held us  
For their prey.  
Men of thought and men of action,  
Clear the way!”

---

**JULY 15.**

For Them  
Who Keep Heart.

“Tho hearts brood o’er the past, our eyes,  
With smiling features glisten!  
For lo! our day bursts up the skies:  
Lean out your souls and listen!  
The world rolls Freedom’s radiant way  
And ripens with her sorrow;  
Keep heart! who bear the cross to-day  
Shall wear the crown to-morrow.”

---

**JULY 16.**

From Thought  
to Achievement.

“Wait,—wait, undoubting, for the winds have caught  
From our bold speech the heritage of thought;  
And thought unfettered grows through speech to deeds,  
As the broad forest marches in its seeds.  
What tho we perish ere the day is won?  
Enough to see its glorious work begun!”

**JULY 17.**

Of the Links Between  
the Past and the Future.

“Still shall the soul around it call  
The shadows which it gathered here,  
And, painted on the eternal wall,  
The Past shall reappear.  
We live our life again:  
Or warmly touched, or coldly dim,  
The pictures of the Past remain.  
Man’s work shall follow him.”

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**JULY 18.**

Of What Shall  
Endure.

“All that is, at all,  
Lasts ever, past recall;  
Earth changes, but thy soul and God stand sure:  
What entered into thee,  
*That* was, is, and shall be:  
Time’s wheel runs back or stops: Potter and clay endure.”

---

**JULY 19.**

Of the Joy  
of Living.

“There’s never a leaf nor a blade too mean  
To be some happy creature’s palace;  
The little bird sits at his door in the sun,  
Atilt like a blossom among the leaves,  
And lets his illumined being o’errun  
With the deluge of summer it receives;  
His mate feels the eggs beneath her wings,  
And the heart in her dumb breast flutters and sings;  
He sings to the wide world, and she to her nest,—  
In the nice ear of Nature which song is the best?”

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**JULY 20.**

Of the Time When  
the Soul Shall Triumph.

“Serene will be our days and bright,  
And happy will our nature be,  
When love is an unerring light,  
And joy its own security.”

**JULY 21.**Of the Spiritual  
Depths.

“Thought is deeper than all speech,  
Feeling deeper than all thought;  
Souls to souls can never teach  
What unto themselves was taught.  
We are spirits clad in veils;  
Man by man was never seen;  
All our deep communing fails  
To remove the shadowy screen.”

---

**JULY 22.**Of the Peace that  
Passeth Understanding.

“To him who in the love of Nature holds  
Communion with her visible forms, she speaks  
A various language; for his gayer hours  
She has a voice of gladness, and a smile  
And eloquence of beauty, and she glides  
Into his dark musings, with a mild  
And healing sympathy, that steals away  
Their sharpness, ere he is aware.”

---

**JULY 23.**Of the New World's  
Gospel.

“Thou wilt not hold in scorn the child who dares  
Look up to thee, the Father,—dares to ask  
More than thy wisdom answers.  
I claim the right of knowing whom I serve,  
Else is my service idle; he that asks  
My homage asks it from a reasoning soul.  
We who have rolled the sphere beneath our feet  
To find a virgin forest, as we lay  
The beams of our rude temple, first of all  
Must frame its doorway high enough for man  
To pass unstooping.  
*This is the new world's gospel: Be ye men!*”

**JULY 24.**Of the Cosmic Spirit  
At the Center.

"Not for sport of mind and force  
Hast Thou made Thy Universe,  
But as atmosphere and zone  
Of Thy loving heart alone."

---

**JULY 25.**Of Joy  
in the Woods.

"Be it ours to meditate,  
In these calm shades, thy milder majesty  
And to the beautiful order of thy works  
Learn to conform the order of our lives.  
My heart is awed within me when I think  
Of the great miracle that still goes on,  
In silence, round me—the perpetual work  
Of thy creation, finished, yet renewed  
Forever. Written on thy works I read  
The lesson of thy own eternity."

---

**JULY 26.**Of the Choice  
Inevitable.

"Once to every man and nation comes the moment to decide,  
In the strife of Truth with Falsehood, for the good or evil  
side;  
Tho' the cause of evil prosper, yet 'tis Truth alone is  
strong,  
And, albeit she wander outcast now, I see around her  
throng  
Troops of beautiful, tall angels, to enshield her from all  
*wrong.*"

AT 7.

C. Manning  
De

When I am alone at night  
And I think of all  
That I have done, the things  
That I have done, you will  
Also, you will be in the room  
Of the room  
I think the things are  
The things are, that I think  
The things are, that I think  
The things are, that I think  
The things are, that I think  
The things are, that I think  
The things are, that I think

AUG 10.

C. Manning  
De

When I am alone at night  
And I think of all  
That I have done, the things  
That I have done, you will  
Also, you will be in the room  
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The things are, that I think  
The things are, that I think  
The things are, that I think  
The things are, that I think  
The things are, that I think  
The things are, that I think

AUG 11.

D. What  
At the De.

My nature, which, through fire and blood,  
To please or gain finds out its way,  
With power to seek the highest good,  
And duty's holiest call obey.

AUG 12.

Of Him Who Believes  
in Justice.

When I am alone at night  
And I think of all  
That I have done, the things  
That I have done, you will  
Also, you will be in the room  
Of the room  
I think the things are  
The things are, that I think  
The things are, that I think  
The things are, that I think  
The things are, that I think  
The things are, that I think  
The things are, that I think

**JULY 31.**Of the Things that  
are Most Precious.

"Loveliest of lovely things are they,  
On earth, that soonest pass away.  
The rose that lives its little hour  
Is prized beyond the sculptured flower.  
Even love, long tried and cherished long,  
Becomes more tender and more strong,  
At thought of that insatiate grave  
From which its yearnings cannot save."

**AUG. 1.**From the Chorus  
of Spirits.

"We'll pass the eyes  
Of the starry skies  
Into the hoar deep to colonize:  
Death, Chaos, and Night,  
From the sound of our flight,  
Shall flee, like mist from a tempest's might.  
And Earth, Air and Light,  
And the Spirit of Might,  
Which drives round the stars in their fiery flight;  
And Love, Thought and Breath,  
The powers that quell Death,  
Wherever we soar shall assemble beneath."

**AUG. 2.**Of Duty and  
How it Sustains.

"There are who ask not if thine eye  
Be on them; who, in love and truth,  
Where no misgiving is, rely  
Upon the genial sense of youth:  
Glad hearts: without reproach or blot;  
Who do thy work, and know it not:  
O! if through confidence misplaced  
They fail, thy saving arms, dread Power!  
Around them cast."

## AUG. 3.

Practical Wisdom  
in Rhyme.

“Judges and senates have been bought for gold;  
Esteem and love were never to be sold;  
Honor and shame from no condition rise;  
Act well your part, there all the honor lies.  
A wit’s a feather, and a chief a rod;  
An honest man’s the noblest work of God.”

---

## AUG. 4.

Of Heights  
and Depths.

“Inaudible move day and night,  
And noiseless grows the flower;  
Silent are pulsing wings of light,  
And voiceless fleets the hour.  
The highest thoughts no utterance find,  
The holiest hope is dumb,  
In silence grows the immortal mind,  
And speechless deep joys come.”

---

## AUG. 5.

Of What We  
Have Not Done.

“If I have faltered more or less,  
In my great task of happiness;  
If I have moved among my race  
And shown no glorious morning face;  
If beams from happy human eyes  
Have moved me not! if morning skies,  
Books, and my food, and summer rain,  
Knocked on my sullen heart in vain,—  
Lord, thy most pointed pleasure take,  
And *stab* my spirit broad awake.”

**AUG. 6.**

Of the Soul's Surrender  
to the Infinite.

“Around me stood the oaks and firs;  
Pine-cones and acorns lay on the ground; •  
Over me soared the eternal sky,  
Full of light and of Deity;  
Again I saw, again I heard,  
The rolling river, the morning bird;—  
Beauty through my senses stole;  
I yielded myself to the perfect whole.”

---

**AUG. 7.**

Of Riches  
in Heaven.

“For this is my kingdom: my peace with my neighbor;  
The clasp of a hand or the warmth of a smile,  
The sweetness of toil as the fruit of my labor,—  
The glad joy of living and working the while;  
The birds and the flowers and the blue skies above me,  
The green of the meadows, the gold of the grain;  
A song in the evening, a dear heart to love me,—  
And just enough pleasure to balance the pain.”

---

**AUG. 8.**

Of the Reasons  
for Waiting.

“Be patient, O be patient! the germs of mighty thought  
Must have their silent undergrowth, must underground be  
wrought;  
Be patient, O be patient! Put your ear against the earth;  
Listen there how noiselessly the germ o’ the seed has birth;  
How noiselessly and gently it upheaves its little way  
Till it parts the scarcely-broken ground and the blade  
*stands up in the day.*”

AUG. 22.

Of the Change  
We Hope For.

“There’s a fount about to stream,  
There’s a light about to beam,  
There’s a warmth about to glow,  
There’s a flower about to blow;  
There’s a midnight blackness changing  
Into grey!  
Men of thought! be up and stirring  
Night and day;  
Sow the seed, withdraw the curtain,  
Clear the way!”

---

AUG. 23.

Of Peace  
Everlasting.

“The time shall come when earth shall be  
A garden of joy, from sea to sea,  
When the slaughterous sword is drawn no more,  
And goodness exults from shore to shore.  
Toil, brothers, toil, till the world is free,  
Till goodness shall hold high jubilee!”

---

AUG. 24.

That it Will Come  
Out Right Sometime.

“Deep in unfathomable mines  
Of never-failing skill,  
He treasures up his deep designs,  
And works his sovereign will.  
His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.”

## AUG. 25.

Of True  
Giving.

“That is no true alms which the hand can hold;  
 He gives nothing but worthless gold  
 Who gives from a sense of duty;  
 But he who gives a slender mite,  
 And gives to that which is out of sight,  
 That thread of the all-sustaining Beauty  
 Which runs through all and doth all unite,—  
 The heart outstretches its eager palms,  
 For a god goes with it and makes it store  
 To the soul that was starving in darkness before.”

---

## AUG. 26.

Of the Final  
Goal.

“O yet we trust that somehow good  
 Will be the final goal of ill,  
 That not a worm is cloven in vain,—  
 That not a moth with vain desire  
 Is shrivel’d in a fruitless fire,  
 Or but subserves another’s gain.  
 Behold, we know not anything;  
 I can but trust that good will fall  
 At last—far off—at last, to all,  
 And every winter change to spring.”

---

## AUG. 27.

Of Those Who Would  
Be in the Lead.

“O resistless restless race!  
 O beloved race in all! O my breast aches with tender love for  
 all!  
 O I mourn and yet exult, I am rapt with love for all,  
 Pioneers, O pioneers!  
 Have the elder races halted?  
 Do they droop and end their lesson, wearied over there be-  
 yond the seas?  
 We take up the task eternal, and the burden and the  
 lesson,  
*Pioneers, O pioneers!’’*

AUG. 28.

Of Serving  
by Submission.

"Who best

Bear his mild yoke, they serve him best: his state  
Is kingly; thousands at his bidding speed,  
And post o'er land and ocean without rest;  
They also serve who only stand and wait."

---

AUG. 29.

Of Service  
in Small Things.

"For the distant still thou yearnest,  
And behold, the good so near!  
If to *use* the good thou learnest,  
Thou wilt surely find it here."

---

AUG. 30.

Of the Changing  
That is Not Dying.

"When will the stream be aweary of flowing  
Under my eye?  
When will the wind be aweary of blowing  
Over the sky?  
When will the clouds be aweary of fleeting?  
When will the heart be aweary of beating,  
And not die?  
Never, O! never, nothing will die;  
The world was never made;  
It will change, but it will not fade."

---

AUG. 31.

Of the Soil  
We Venerate.

"What's hallowed ground? 'Tis what gives birth  
To sacred thoughts in souls of worth!—  
Peace! Independence! Truth! go forth  
Earth's compass round!  
And your high priesthood shall make earth  
All hallowed ground."

**SEPT. 1.**

Of the Links Which  
Make Everything One.

"So since the universe began,  
And till it shall be ended,  
The soul of Nature, soul of Man  
And soul of God are blended."

**SEPT. 2.**

In Memory of  
the Silent Ones.

"We count the broken lyres that rest  
Where the sweet wailing singers slumber.  
But o'er their silent sister's breast  
The wild flowers who will stoop to number?  
A few can touch the magic string,  
And noisy Fame is proud to win them:—  
Alas for those that never sing,  
But die with all their music in them!"

**SEPT. 3.**

Of the Highest  
Trust.

"Knowledge comes, but wisdom lingers, and I linger on the  
shore,  
And the individual withers, and the world is more and  
more.  
Yet I doubt not thro' the ages one unceasing purpose  
runs,  
And the thoughts of men are widen'd with the process  
of the suns."

**SEPT. 4.**

Of the Souls  
That Do Not Die.

"Sweet day, so cool, so calm, so bright,  
The bridal of the earth and sky,  
The dew shall weep thy fall to-night;  
For thou must die.  
Only a sweet and virtuous soul,  
Like seasoned timber, never gives;  
But *tho the whole world turn to coal,*  
*Then chiefly lives.*"

**SEPT 5.**

Of the Life  
That Pays.

"O may I join that choir invisible  
Of those immortal dead who live again  
In minds made better by their presence: live  
In pulses stirred to generosity,  
In deeds of daring rectitude, in scorn  
For miserable aims that end with self,  
In thoughts sublime that pierce the night like stars,  
And with their mild persistence urge man's search  
To vaster issues."

---

**SEPT. 6.**

Of the Slow  
Climbing Sun.

"If hopes were dupes, fears may be liars;  
It may be, in yon smoke concealed,  
Your comrades chase e'en now the fliers,  
And, but, for you, possess the field.  
For while the tired waves, vainly breaking,  
Seem here no painful inch to gain,  
Far back through creeks and inlets making,  
Comes silent, flooding in, the main,  
And not by eastern windows only,  
When daylight comes, comes in the light,  
In front, the sun climbs slow, how slowly,  
But westward, look, the land is bright."

---

**SEPT 7.**

Of the Temple  
Not Made With Hands.

"To cloisters of the spirit  
These aisles of quiet lead;  
Here may the vision gladden,  
The voice within us plead!  
Here be no man a stranger;  
No holy cause be banned;  
No good for one be counted  
Not good for all the land."

SEPT. 8.

For Him  
Who Dares.

“This is Love’s nobility,—  
 Not to scatter bread and gold,  
 Goods and raiment bought and sold;  
 But to hold fast his simple sense,  
 And speak the speech of innocence,  
 And with the hand, the body, and blood,  
 To make his bosom-counsel good.  
 For he that feeds men serveth few;  
 He serves all who dares be true.”

SEPT. 9.

For Him  
Who Seeks Rest.

“Wouldst thou soar upward on joyous wing,  
 Cast off the earthly burden of the real;  
 And from this cramped and dungeon-being spring  
 Into the realm of the Ideal.”

SEPT 10.

Of the Mood  
of Surrender.

“Transfused through you, O mountain friends!  
 With mine your solemn spirit blends,  
 And life no more hath separate ends.  
 I read each misty mountain sign,  
 I know the voice of wave and pine,  
 And I am yours, and ye are mine,  
 Life’s burdens fall, its discords cease,  
 I lapse into the glad release  
 Of Nature’s own exceeding peace.”

SEPT. 11.

Of the Sweep  
Onward.

“Far away beyond her myriad coming changes earth will be  
 Something other than the wildest modern guess of you  
 and me.  
 Forward, then, but still remember how the course of time  
 will swerve,  
 Crook and turn *upon itself* in many a backward streaming  
*curve.*”

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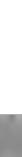





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## SEPT. 19.

Of Him  
Who Knew Peace.

"He walked the dark world, in the mild,  
Still guidance of the Light;  
In tearful tenderness a child,  
A strong man in the right."

---

## SEPT. 20.

Of the Center  
of Calm.

"It is not the sea that sinks and shelves,  
But ourselves  
That rock and rise  
With endless and uneasy motion,  
Now touching the very skies,  
Now sinking into the depths of ocean."

---

## SEPT. 21.

For Him  
Who Never Tries.

"*Labor* is rest from the sorrows that greet us,  
Rest from all petty vexations that meet us,  
Rest from sin-promptings that ever entreat us,  
Rest from world-sirens that lure us to ill.  
Work,—and pure slumbers shall wait on thy pillow;  
Work,—thou shalt ride over Care's coming billow;  
Lie not down wearied 'neath Woe's weeping willow!  
Work with a stout heart and resolute will!"

---

## SEPT. 22.

For Him Who Would  
Not Be a Slave.

"They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must think;  
*They* are slaves who dare not be  
*In the right* with two or three."

## SEPT. 23.

Of the Reign  
of Law.

"Through the vastness, arching all,  
 I see the great stars rise and fall,  
 The rounding seasons come and go,  
 The tided oceans ebb and flow;  
 The tokens of a central force,  
 Whose circles, in their widening course,  
 O'erlap and move the universe;  
 The workings of the law whence springs  
 The rhythmic harmony of things,  
 Which shapes in earth the darkling spar,  
 And orbs in heaven the morning star."

---

## SEPT. 24.

Of the Soul in  
Things Material.

"And what if trade sow cities  
 Like shells along the shore,  
 And thatch with towns the prairie broad  
 With railways ironed o'er?  
 They are but sailing foam-bells  
 Along *Thought's* causing stream,  
 And take their shape and sun-color  
 From him that sends the dream."

---

## SEPT. 25.

Of Communion  
With Nature

"Therefore am I still  
 A lover of the meadows and the woods,  
 And mountains; and of all that we behold  
 From this green earth; of all the mighty world  
 Of eye, and ear,—both what they half-create,  
 And what perceive; well-pleased to recognize  
 In nature and the language of the sense,  
 The anchor of my purest thoughts, the nurse,  
 The guide, the guardian of my heart, and soul  
 Of all my moral being."

SEPT. 26.

For the Time  
When the Tears Come.

"O deem not they are blessed alone  
Whose lives a peaceful tenor keep;  
The Power who pities man, has shown  
A blessing for the eyes that weep.  
The light of smiles shall fill again  
The lids that overflow with tears;  
And weary hours of woe and pain  
Are promises of happier years."

SEPT. 27.

Of Him Who Never  
Hesitates.

"Away with the flimsy idea that life with a past is attended,  
There's Now—only Now—and no Past—there's never a  
past; it has ended.  
Away with its obsolete story and all of its yesterday sor-  
row;  
There's only to-day, almost gone, and in front of to-day  
stands to-morrow."

SEPT. 28.

For Him  
Who Will Strive.

"Not to ease and aimless quiet  
Doth that inward answer tend,  
But to works of love and duty,  
As our being's end,—  
Not to idle dreams and trances,  
Length of face, and solemn tone,  
But to Faith, in daily striving  
And performance shown."

SEPT. 29.

That All  
Is Well.

"In the tumult and excess  
Of act and passion under sun,  
We sometimes hear, O, soft and far  
As silver star did touch with star,  
*The kiss of Peace and Righteousness*  
*Through* all things that are done."

## SEPT. 30.

Of the Soul  
of the Brook.

“And I shall sleep—and on thy side,  
As ages after ages glide,  
Children their early sports shall try,  
And pass to hoary age and die.  
But thou, unchanged from year to year,  
Gaily shalt play and glitter here;  
Amid young flowers and tender grass  
Thy tender infancy shalt pass;  
And, singing down thy narrow glen,  
Shalt mock the fading race of men.”

---

## OCT. 1.

When the Soul  
Itself Speaks.

“Hope is no smiling delusion that shames,  
Nor folly that reason should scorn;  
’Tis the voice of the heart which so loudly proclaims  
That we for the better were born.  
And that which the inner voice bids us believe  
Can never the hope of our spirits deceive.”

---

## OCT. 2.

Of a Creed  
Universal.

“Free from its bonds the mind,  
The body from the rod;  
Broken all chains that bind  
The image of our God.  
Earth own, at last untrod  
By sect, or caste, or clan,  
The fatherhood of God,  
The brotherhood of man!”

---

## OCT. 3.

Of Growth  
In Spirit.

“More skillful in self-knowledge, even more pure,  
As tempted more; more able to endure,  
As more exposed to suffering and distress;  
*Thence, also, more alive to tenderness.”*

## OCT. 4.

Of the Pleasures  
of the Mind.

“Companion none is like  
Unto the *mind* alone,  
For many have been harmed by speech,—  
Through thinking, few, or none,  
Fear oftentimes restraineth words,  
But makes not thoughts to cease;  
And he speaks best that hath the skill  
When for to hold his peace.”

---

## OCT. 5.

Of Life and  
Destiny.

“We shape, ourselves, the joy or fear  
Of which the coming life is made,  
And fill our Future’s atmosphere  
With sunshine or with shade.  
The tissue of the Life to be  
We weave with colors all our own,  
And in the fields of Destiny  
We reap as we have sown.”

---

## OCT. 6.

Of Him  
Who Serves.

“Who puts back into place a fallen bar,  
Or flings a rock out of a traveled road,  
His feet are moving toward the central star,  
His name is whispered in the God’s abode.”

---

## OCT. 7.

For Him Who  
Would Be Serene.

“How happy is he born and taught,  
That serveth not another’s will;  
Whose armor is his honest thought,  
And simple truth his utmost skill  
Whose passions not his masters are,  
Whose soul is still prepared for death,  
Untied unto the worldly care  
Of public fame, or private breath!”

OCT. 8.

For Him Who  
Would Be Steadfast.

"His 'No' was 'No' without recall;  
His 'Yes' was 'Yes' and powerful all;  
He gave his 'Yes' with careful heed;  
His thoughts and words were well agreed,  
His word, his bond and seal."

---

OCT. 9.

To Him  
Who Trusts.

"Tho the mills of God grind slowly,  
Yet they grind exceeding small;  
Tho with patience He stands waiting,  
With exactness grinds He all."

---

OCT. 10.

Of the Squirrel  
to the Mountain.

"All sorts of things and weather  
Must be taken in together,  
To make up a year  
And a sphere.  
And I think it no disgrace  
To occupy my place."

---

OCT. 11.

For Him Who Would  
Be Immortal.

"The energy of life may be  
*Kept on* after the grave, but not *begun*;  
And he who flagg'd not in the earthly strife,  
From strength to strength advancing—only he,  
His soul well-knit, and all his battles won,  
Mounts, and that hardly, to eternal life."

---

OCT. 12.

In the Service  
of Duty.

"O, let my weakness have an end!  
Give unto me, made lowly wise,  
The spirit of self-sacrifice;  
The confidence of reason give;  
*And in the light of truth thy Bondman let me live!*"

## OCT. 13.

Of the Measure  
of a Man.

"Not in the deed that's done before the eyes  
Of wonder-stricken lands upturned to view,  
But in the *will*,—though no occasion rise,  
And sleeping still, that *dares such deeds to do*,  
Is drawn the line which parts him from the clods  
And gives the man a kinship with the gods."

---

## OCT. 14.

Of Spiritual  
Riches.

"If Thought unlock her mysteries,  
If Friendship on me smile,  
I walk in marble galleries,  
I talk with kings the while."

---

## OCT. 15.

Of Light and  
Darkness.

"He that has light within his own clear breast  
May sit in the center and enjoy bright day;  
But he that hides a dark soul, and foul thoughts,  
Benighted walks under the midday sun;  
Himself in his own dungeon."

---

## OCT. 16.

Of the "Whitening  
in the Social Fire."

"Voices are crying from the dust to Tyre,  
From Baalbec and the stones of Babylon—  
'We raised our pillars upon Self-Desire,  
And perished from the large gaze of the sun.'  
No house can stand, no kingdom can endure  
Built on the crumbling rock of Self-Desire:  
Nothing is Living Stone, nothing is sure,  
*That is not whitened in the Social Fire.*"

OCT. 17.

Of the Man  
Who Is Free

"Out of the night that covers me,  
Black as the pit from pole to pole,  
I thank whatever gods may be  
For my unconquerable soul.  
It matters not how straight the gate  
How charged with punishments the scroll,  
I am the master of my fate:  
I am the captain of my soul."

---

OCT. 18.

For Him Who  
Looks Ahead

"High hopes that burned like stars sublime,  
Go down the heavens of Freedom  
And true hearts perish in the time  
We bitterliest need them!  
But never sit we down and say  
There's nothing left but sorrow;  
We walk the wilderness to-day,  
The promised land to-morrow."

---

OCT. 19.

For Him Who  
Would Not Swerve

"Ah! if our souls but poise and swing  
Like the compass in its brazen ring,  
Ever level and ever true  
To the toil and the task we have to do,  
We shall sail securely, and safely reach  
The Fortunate Isles, on whose shining reach  
The sights we see, and the sounds we hear,  
Will be *those of joy and not of fear!*"

OCT. 20.

For Him Who  
Has Insight.

"Sweet is the pleasure  
Itself cannot spoil!  
Is not true leisure  
One with true toil?  
Thou that wouldst taste it,  
Still do thy best;  
Use it, not waste it,—  
Else 'tis no rest."

---

OCT. 21.

Of Him Who  
Loves Justice.

"Few, few were they whose swords of old  
Won the fair land in which we dwell;  
But we are many, we who hold  
The grim resolve to guard it well.  
Strike, for that broad and goodly land,  
Blow after blow, till men shall see  
That Might and Right move hand in hand,  
And glorious must their triumph be!"

---

OCT. 22.

Of the Lost  
Heroes.

"Gone? In grander form they rise;  
Dead? We may clasp their hands in ours,  
And catch the light of their clearer eyes,  
And wreath their brows with immortal flowers.  
Wherever a noble deed is done,  
'Tis the pulse of a Hero's heart is stirred;  
Wherever Right has a triumph won—  
There are the Heroes' voices heard."

OCT. 23.

For Him Who  
Can See.

"Thick is the darkness—  
Sunward, O sunward!  
Rough is the highway—  
Onward, still onward!  
Dawn harbors surely  
East of the shadows.  
Facing us somewhere  
Spread the sweet meadows.  
Upward and forward!  
Time will restore us:  
Light is above us,  
Rest is before us."

---

OCT. 24.

For Those Who Are  
Tempted to Despond


"Still the race of Hero-spirits  
Pass the lamp from hand to hand;  
Age from age the world inherits—  
'Wife and Child, and Fatherland.'  
Still the youthful hunter gathers  
Fiery joy from wold and wood;  
He will dare, as dared his fathers,  
Give him cause as good."

---

OCT. 25.

Of the Debts  
We Owe.

"Heaven doth with us as we with torches do,  
Not light them for themselves; for if our virtues  
Did not go forth of us, 'twere all alike  
As if we had them not. Spirits are not finely touch'd  
But to fine issues, nor Nature never lends  
The smallest scruple of her excellence  
But, like a thrifty goddess, she determines  
Herself the glory of a creditor,  
Both thanks and use."



## OCT. 26.

Of the Wind That  
Always Blows Right.

"My little craft sails not alone;  
A thousand ships from every zone  
Are out upon a thousand seas,  
And what for me were favoring breeze  
Might crush another with the shock  
Of doom upon some hidden rock.  
And so I do not dare to pray  
For wind to waft me on my way.  
Then whatsoever wind both blow,  
My heart is glad to have it so.  
And blow it East or blow it West  
The wind that blows, that wind is best."

---

## OCT. 27.

For Him Who  
Is in Trouble.

"The rounded world is fair to see,  
Nine times folded in mystery;  
Tho baffled seers cannot impart  
The secret of its laboring heart,  
Throb *thine* with Nature's throbbing breast  
And all is clear from east to west."

---

## OCT. 28.

For the Last  
of the Flowers.

"The aster-flower is failing,  
The hazel's gold is paling;  
Yet overhead more near  
The eternal stars appear!  
And yet for the things I see  
*I trust the things to be.*"

OCT. 29.

Of the Measure  
of Strength.

“Count me o’er earth’s chosen heroes,—they were souls that  
stood alone,  
While the men they agonized for hurled the contumelious  
stone,  
Stood serene, and down the future saw the golden beam  
incline  
To the side of perfect justice, mastered by their faith di-  
vine,  
By one man’s plain truth to manhood and to God’s su-  
preme design.”

---

OCT. 30.

Of Him Who Has  
Peace Within.

“In lowly vales I mount  
To pleasure’s highest pitch,  
My simple dress sure honor brings,  
My poor estate is rich.  
My conscience is my crown,  
Contented thoughts my rest;  
My heart is happy in itself;  
My bliss is in my breast.”

---

OCT. 31.

At the Heart  
of All.

“Eterne alternation  
Now follows, now flies;  
And under pain, pleasure,—  
Under pleasure, pain lies.  
Love works at the center,  
Heart-heaving alway;  
Forth speed the strong pulses  
To the borders of day.”

## NOV. 1.

A Plea for  
Strength.

"A little of thy steadfastness,  
Rounded with leafy gracefulness,  
Old oak, give me,—  
That the world's blasts may round me blow,  
And I yield gently to and fro,  
While my stout-hearted trunk below  
And firm-set roots unshaken be."

---

## NOV. 2.

For Him Who  
Can Wait.

"There is a day of sunny rest  
For every dark and troubled night;  
And grief may abide an evening guest,  
But joy shall come with early light."

---

## NOV. 3.

Of the Man in  
Arms.

"It is the generous Spirit, who, when brought  
Among the tasks of real life, hath wrought  
Upon the plan that pleased his boyish thought:  
Whose high endeavors are an inward light  
That makes the path before him always bright:  
This is the happy warrior; this is he  
That every man in arms should wish to be."

---

## NOV. 4.

For Him Who  
Fights.

"Soon rested those who fought; but thou  
Who minglest in the harder strife  
For truths which men receive not now,  
*Thy* warfare only ends with life.  
Yet nerve thy spirit to the proof,  
And blench not at thy chosen lot.  
The timid good may stand aloof,  
The sage may frown—yet *faint thou not.*"

## NOV. 5.

Of the Church  
of the Soul.

"These temples grew as grows the grass;  
Art might obey, but not surpass.  
The passive master lent his hand  
To the vast Soul that o'er him planned;  
And the same power that reared the shrine  
Bestrode the tribes that knelt within."

---

## NOV. 6.

Of Living  
True.

"Happy the man, and happy he alone,  
He who can call to-day his own;  
He who, secure within, can say,  
To-morrow, do thy worst, for I have liv'd to-day."

---

## NOV. 7.

Of the Glory  
of Living.

"The things, O Life! thou quickenest, all  
Strive upward towards the broad, bright sky.  
Upward and outward, and they fall  
Back to earth's bosom where they die.  
Well, I have had my turn, have been  
Raised from the darkness of the clod,  
And for a glorious moment seen  
The brightness of the skirts of God."

---

## NOV. 8.

Of the Horizon  
of the Soul.

"Ye heavens, whose pure, dark regions have no sign  
Of languor, though so calm, and though so great  
And yet untroubled and unpassionate;  
. . . . you remain  
A world above man's head, to let him see  
How boundless might his soul's horizons be,  
How vast, yet of what clear transparency!  
How it were good to live there and breathe free:  
How fair a lot to fill  
Is left to each man still!"

## NOV. 9.

Of the Immortal  
Good.

"I looked: aside the dust-cloud rolled,—  
 The Master seemed the Builder too;  
 Upspringing from the ruined Old  
 I saw the New.  
 'Twas but the ruin of the bad,—  
 The wasting of the wrong and ill;  
 Whate'er of good the old time had  
 Was living still."

---

## NOV. 10.

Of Truth  
Triumphant.

"No power can die that ever wrought for Truth;  
 Thereby a law of Nature it became,  
 And lives unwithered in its sinewy youth,  
 When he who called it forth is but a name."

---

## NOV. 11.

Of the Victor's  
March.

"Well to suffer is divine;  
 Pass the watchword down the line,  
 Pass the countersign 'Endure!'  
 Not to him who rashly dares,  
 But to him who nobly bears,  
 Is the victor's garland sure."

---

## NOV. 12.

Of the Best  
of All Comrades.

"If Thought and Love desert us, from that day  
 Let us break off all commerce with the Muse;  
 With Thought and Love companions of our way,  
 Whate'er the senses take or may refuse,  
*The Mind's* internal heaven shall shed her dews  
*Of inspiration* on the humblest lay."

NOV. 13.

Of Love  
Triumphant.

“Of all the lives lived,  
No life is so sweet,  
As the life where one thought,  
In refrain doth repeat,  
Over and over, ever and ever,  
Till the life ends,  
Altering never.  
O! of all the lives lived,  
Can be no life so sweet  
As the life where one thought  
In refrain doth repeat.”

---

NOV. 14.

Of Ties  
Everlasting.

“Poor indeed thou must be, if around thee  
Thou no ray of light and joy canst throw,  
If no silken cord of love hath bound thee  
To some little world through weal and woe.”

---

NOV. 15.

To Him Who  
Would Be Fearless.

“ ‘Wouldst thou,’—so the helmsman answered,  
‘Learn the secret of the sea?  
Only those who brave its dangers  
Comprehend its mystery!’ ”

---

NOV. 16.

Of What  
Might Be.

“Ah God, for a man with heart, head, hand,  
Like some of the simple great ones gone  
For ever and ever by.  
One still strong man in a blatant land,  
Whatever they call him, what care I,  
Aristocrat, democrat, autocrat,—one  
*Who can rule and dare not lie.*”

## NOV. 17.

Of the Source  
of Strength.

"Is parchement, then, the holy fount before thee,  
A draught wherefrom thy thirst forever slakes?  
No true refreshment can restore thee,  
Save what from thine own soul spontaneous breaks."

## NOV. 18.

Of the True  
Eden.

"All before us lies the way;  
Give the past unto the wind;  
All before us is the day,  
Night and darkness are behind.  
Eden with its angels bold,  
Love and flowers and coolest sea,  
Is less an ancient story told  
Than a glowing prophecy."

## NOV. 19.

Of the Stars  
and Their Lesson.


"'Ah, once more,' I cried, 'ye stars, ye waters,  
On my heart your mighty charm renew;  
Still, still let me, as I gaze upon you,  
Feel my soul becoming vast like you.'  
From the intense, clear, star-sown vault of heaven,  
Over the lit sea's unquiet way,  
In the rustling night-air came the answer:  
'Wouldst thou *be* as these are? *Live* as they.'"

## NOV. 20.

For Him Who  
Knows.

"O, our manhood's prime vigor!  
No spirit feels waste,  
No muscle is stopped in its playing,  
No sinew unbraced;—  
How good is man's life, the mere living!  
How fit to employ  
*The heart* and the soul and the senses  
*Forever* in joy."

NOV. 21.

For Him Who   
Would Learn.

“If this great world of joy and pain  
 Revolve in one sure track;  
 If freedom, set, will rise again,  
 And virtue, flown, come back;  
 Woe to the purblind crew who fill  
 The heart with each day’s care;  
 Nor gain, from past or future, skill  
 To bear, and to forbear!”

---

NOV. 22.

Of the Higher  
Paradise.

“In the spirit’s perfect air,  
 In the passions tame and kind,  
 Innocence from selfish care,  
 The real Eden we shall find,  
 When the soul to sin hath died,  
 True and beautiful and sound,  
 Then all earth is sanctified,  
 Upsprings paradise around.”

---

NOV. 23.

Of the Higher  
Self.

“All we have will’d or hop’d or dream’d of good, shall exist;  
 Not its semblance, but itself; no beauty, nor good, nor  
 power  
 Whose voice has gone forth, but each survives for the  
 melodist,  
 When eternity affirms the conception of an hour.  
 The high that prov’d too high, the heroic for earth too  
 hard,  
 The passion that left the ground to lose itself in the sky,  
 Are music sent up to God by the lover and the bard;  
*Enough that he heard it once: we shall hear it by and by.”*

## NOV. 24.

In the World  
of the Spirit.

"He spake of love, such love as Spirits feel  
In worlds whose course is equable and pure;  
No fears to beat away—no strife to heal—  
The past unsighed for, and the future sure.  
Of all that is most beauteous-imaged there  
In happier beauty—more pellucid streams,  
An ampler ether, a diviner air,  
And fields invested with purpureal gleams;  
Climes which the sun, who sheds the brightest day  
Earth knows, is all unworthy to survey.  
Yet there the soul shall enter which hath earned  
That privilege by virtue."

## NOV. 25.

Of Being  
Satisfied.

"From toil he wins his spirit's light,  
From busy day the peaceful night;  
Rich, from the very want of wealth,  
In heaven's best treasures, peace and health."

## NOV. 26.

Of Kinship  
Universal.

"For mankind are one in spirit, and an instinct bears along,  
Round the earth's electric circle the swift flash of right or  
wrong;  
Whether conscious or unconscious, yet Humanity's vast  
frame  
Through its ocean-sundered fibers feels the gush of joy or  
shame;—  
In the gain or loss of one race all the rest have equal  
claim."

## NOV. 27.

Of the Beauty  
That Does Not Fade.

"Her love made all things lovely,  
For in the heart must live  
The feeling that imparts the charm,—  
We gain by what we give."

NOV. 28.

Of the Man  
With a Soul.

"His tongue was framed to music,  
And his hand was armed with skill,  
His face with the mold of beauty,  
And his heart the throne of will."

NOV. 29.

Of the Pathway  
of Knowledge.

"No one could tell me where my Soul might be.  
I searched for God, but God eluded me.  
I sought my Brother out, and found all three."

NOV. 30.

Of "Each Accomplished  
Service of the Day."

"—Each true deed is worship: it is prayer,  
And carries its own answer unaware,  
Yes, they whose feet upon good errands run  
Are friends of God, with Michael of the Sun;  
Yes, each accomplished service of the day  
Paves for the feet of God a lordlier way.  
The souls that love and labor through all wrong,  
They clasp his hand and make the circle strong;  
They lay the deep foundation stone by stone,  
And build into eternity God's throne!"

DEC. 1.

Of Love  
Religious.

"So, to the calmly gathered thought  
The innermost of truth is taught,  
The mystery dimly understood,  
That love of God is love of good."

DEC. 2.

Of the Lost  
Illusions.

"I grieve not that ripe Knowledge takes away  
The charm that Nature to my childhood wore,  
For, with that insight, cometh, day by day,  
A greater bliss than *wonder* was before;  
The real doth not clip the poet's wings,—  
To win the secret of a weed's plain heart  
Reveals some clew to spiritual things,  
And stumbling guess becomes firm-footed art."

## DEC. 3.

Of the Birth  
of the Spirit.

"A subtle chain of countless rings  
The next unto the farthest brings;  
The eye reads omens where it goes,  
And speaks all languages the rose;  
And striving to be man, the worm  
Mounts through all the spires of form."

---

## DEC. 4.

Of Him  
Who Keeps On.

"Dust are all the hands that wrought;  
Books are sepulchres of thought;  
And I answer,—'Tho it be,  
Why should that discomfort me?  
No endeavor is in vain;  
Its reward is in the *doing*,  
And the rapture of *pursuing*  
Is the prize, the vanquished gain.'"

---

## DEC. 5.

Our Trust.

"That all our sorrow, pain and doubt  
A great compassion clasps about,  
And law and goodness, love and force,  
Are wedded fast beyond divorce."

---

## DEC. 6.

Of Beauty  
Universal.

"There the great Planter plants  
Of fruitful worlds the grain,  
And with a million spells enchants  
The souls that walk in pain.  
Still on the seeds of all he made,  
The rose of beauty burns;  
Through times that wear and forms that fade  
*Immortal* youth returns."

## DEC. 7.

For Him  
Who Aspires

"Be noble! and the nobleness that lies  
In other men, sleeping, but never dead,  
Will rise in majesty to meet thine own;  
Then wilt thou see it gleam in many eyes,  
Then will pure light around thy path be shed,  
And thou wilt nevermore be sad and lone."

---

## DEC. 8.

Of the Star-Like  
Soul.

"Thy soul was like a star, and dwelt apart;  
Thou hadst a voice whose sound was like the sea:  
Pure as the naked heavens, majestic, free,  
So didst thou travel on life's common way.  
In cheerful godliness, and yet thy heart  
The lowliest duties on herself did lay."

---

## DEC. 9.

Of Life  
Everlasting.

"Were a star quenched on high,  
For ages would its light,  
Still traveling downward from the sky,  
Shine on our mortal sight.  
So when a great man dies,  
For years beyond our ken,  
The light he leaves behind him lies  
Upon the paths of men."

---

## DEC. 10.

For Him  
Who Believes.

"I watch the circle of the eternal years,  
And read forever in the storied page  
One lengthened roll of blood, and wrong, and tears,—  
One upward step of Truth from age to age."

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## DEC. 11.

A Universal  
Prayer.

"Give me, Lord, eyes to behold the truth;  
 A seeing sense that knows the eternal right;  
 A heart with pity filled, and gentlest ruth;  
 A manly faith that makes all darkness light:  
 Give me the power to labor for mankind;  
 Make me the mouth of such as cannot speak;  
 Eyes let me be to groping men and blind;  
 A conscience to the base; and to the weak  
 Let me be hands and feet; and to the foolish, mind;  
 And lead still further on such as thy kingdom seek."

## DEC. 12.

Of Faith  
in Man.

"And though I've learned some souls are base,  
 I would not therefore hate the race;  
 I still would bless my fellow men,  
 And trust them, though deceived again.  
 God help me still to kindly view  
 The world that I am passing through!"

## DEC. 13.

For Him Who Would  
Keep Abreast of Truth.

" 'Tis as easy to be heroes as to sit the idle slaves  
 Of a legendary virtue carved upon our fathers' graves.  
 New occasions teach new duties; Time makes ancient good  
 uncouth;  
 They must upward still, and onward, who would keep  
 abreast of Truth."

## DEC. 14.

Of the Vanishing  
Years.

"Look, how they come,—a mingled crowd  
 Of bright and dark, but rapid days;  
 Beneath them, like a summer cloud,  
 The wide world changes as I gaze.  
 What! grieve that time has brought so soon  
 The sober age of manhood on!  
 As idly might I weep, at noon,  
*To see the blush of morning gone."*

**DEC. 15.**

Of the Value of  
A Random Thought.

"A dreamer dropped a random thought; 'twas old, and yet  
'twas new;  
A simple fancy of the brain, but strong in being true.  
It shone upon a genial mind, and lo! its light became  
A lamp of life, a beacon ray, a monitory flame.  
The thought was small; its issue great; a watch-fire on the  
hill;  
It shed its radiance far adown, and cheers the valley still!"

**DEC. 16.**

Of Sowing  
and Reaping.

"Men must reap the things they sow,  
Force from force must ever flow,  
Or worse; but 'tis a bitter woe  
That love or reason cannot change  
The despot's rage, the slave's revenge."

**DEC. 17.**

Of the Man  
to Come.

"Let war and trade and creeds and song  
Blend, ripen, race on race,  
The sunburnt world a man shall breed  
Of all the zones and countless days.  
No ray is dimmed, no atom worn,  
My oldest force is good as new,  
And the fresh rose on yonder thorn  
Gives back the bending heavens in dew."

**DEC. 18.**

Of What is  
Possible in Man.

"All that hath been majestic  
In life or death since time began,  
Is native in the simple heart of all  
The angel heart of man.  
And thus among the untaught poor  
Great deeds and feelings find a home,  
That cast in shadow all the golden lore  
*Of classic Greece and Rome.*"

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Vicki Lee Smith

...of degenerate years."

EC. 22.

Of the Invisible  
Church.

“With noiseless slide of stone to stone  
The mystic church of God has grown.  
Invisible and silent stands  
The temple never made with hands,  
Unheard the voices still and small  
Of its unseen confessional.”

---

EC. 23.

For Him Who  
Would Know God.

“Flower in the crannied wall,  
I pluck you out of the crannies;—  
Hold you here, root and all, in my hand,  
Little flower—but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is.”

---

EC. 24.

Of High-Souled  
Deeds.

“There is no wind but soweth seeds  
Of a more true and open life,  
Which burst unlooked for into high-souled deeds  
With wayside beauty rife.”

---

EC. 25.

Of the Love  
That Never Dies.

“Love, now a universal birth,  
From heart to heart is stealing,  
From earth to man, from man to earth:  
It is the hour of feeling.  
One moment now may give us more  
Than years of toiling reason:  
Our minds shall drink at every pore  
*The spirit of the season.*”

## DEC. 26.

Of the Wheel  
of Fortune.

"Smile, and we smile, the lords of many lands;  
Frown, and we smile, the lords of our own hands;  
For man is man, and master of his fate.  
Turn, turn thy wheel above the staring crowd;  
Thy wheel and thou are shadows in the cloud;  
Thy wheel and thee we neither love nor hate."

---

## DEC. 27.

Of the Senses  
of the Soul.

"The senses folding thick and dark  
About the stifled soul within,  
We guess diviner things beyond,  
And yearn to them with yearning fond;  
We strike out blindly to a mark  
Believed in, but not seen."

---

## DEC. 28.

Of Him Who Asks  
For No Reward.

"We see dimly in the Present what is small and what is  
great,  
Slow of faith, how weak an arm may turn the iron helm  
of fate.  
Then to side with Truth is noble when we share her  
wretched crust,  
Ere her cause bring fame and profit, and 'tis prosperous  
to be just."

---

## DEC. 29.

Of Being Lifted  
Up.

"Whene'er a noble deed is wrought,  
Whene'er is spoken a noble thought,  
Our hearts, in glad surprise,  
To higher levels rise.  
The tidal wave of deeper souls  
Into our inmost being rolls,  
And lifts us unawares  
Out of all meaner cares."

DEC. 30.

Of the Staff  
of Duty.

“Through no disturbance of my soul,  
Or strong compunction in me wrought,  
I supplicate for thy control;  
But in the quietness of thought:  
Me this unchartered freedom tires;  
I feel the weight of chance-desires:  
My hopes no more must change their name,  
I long for a repose that ever is the same.”

---

DEC. 31.

Of Looking  
Into the Future.

“Once the welcome light has broken,  
Who shall say  
What the unimagined glories  
Of the day?  
What the evil that shall perish  
In its ray?  
Aid the dawning tongue and pen;  
Aid it, hopes of honest men;  
Aid it, paper, aid it type,  
Aid it, for the hour is ripe;  
And our earnest must not slacken  
Into play.  
Men of thought and men of action,  
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# **ETHICAL ADDRESSES**

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**AND ETHICAL RECORD**

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## **Mental Healing as a Religion**

FELIX ADLER

## **The Young People's Sunday Morning Assembly**

JOHN LOVEJOY ELLIOTT

## **Constitution of International Union of Ethical Societies**

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# MENTAL HEALING AS A RELIGION\*

BY FELIX ADLER.

A WORD by way of introduction. Mr. Lafcadio Hearn's "Japan, an Interpretation" is a book of absorbing interest. He makes us realize that the success which this wonderful people met with in their recent conflict with Russia, was due not merely or chiefly to the rapidity with which they assimilated the science and the inventions of the West. Here, as elsewhere, it was the man behind the gun who decided the issue. And this man, or rather this people, seems to be endowed with certain moral qualities which in them are the result of a discipline extending over centuries—yes, over more than a thousand years. For more than a thousand years the Japanese have been prepared for the achievements with which they now astonish the world, and the discipline was given them, as Mr. Hearn intimates, by their religion. It would lead too far afield to discuss the Japanese religion here. Suffice it to say that the ancient Japanese religion, the Shinto, consists of the worship of departed ancestors.

Now this ancestor worship, this cultus of the dead, has certain very remarkable effects upon the way in which they conduct their life. The dead patriarch of the family is supposed to be always present, and every action that would be pleasing to him is commended; every act that would be displeasing to him is severely repressed. For

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\*An address given before the Society for Ethical Culture of New York.

It has already attained no inconsiderable strength. It is said to be spreading among the so-called cultured classes. In the great cities, it builds costly and imposing churches. The number of its adherents it is difficult to estimate. Some say hundreds of thousands, some say a million, some place the figures even higher; but in the absence of statistics, especially statistics embracing the large number of persons who are interested without being formally affiliated, it is difficult to say how large a part of the population is influenced by this belief. It must however be considerable.

The phrase "Christian Science" is too narrow. There are many persons who do not affiliate with the Christian Science congregations, and who yet are in accord with them in regard to certain fundamental principles. Mental science is used as a designation for the opinions of such persons, or mental healing, and this, as the larger term, I have adopted in the title of my address this morning.

Again, among those who believe in mental healing, we probably should distinguish two classes. Just as in the case of Jesus—I do not intend to draw a parallel in any other respect but this particular one—there were doubtless two classes of adherents: those who sought at his hands the cure, and were willing to adopt the faith as a means to the cure, just as they would adopt the Kneipp Cure or any other cure, who wanted to be cured; and on the other hand, those who cared for the faith and for the cure only as a corroboration and demonstration of the faith. There were many who heard, at the time Jesus taught, that there had arisen a new miracle-working prophet, who could cure the sick, and they collected around him in crowds and followed him; and when he sought shelter in a house, they took the roof from the house and

let down their sick from above, so anxious were they to get the sufferers within reach of his healing touch. What they wanted was the cure. A person who has been suffering for many years sometimes gets into a desperate condition and is willing to do anything to be relieved. There is a new method of cure which such people hear of. They adopt it. They are only anxious to try anything to get rid of their suffering. And in this way a great many people are interested in mental healing, because they have been sick and have tried all the doctors, and now there is this new chance, they think. They are not interested in the faith, they accept the faith. They accept it as they would take any other prescribed treatment; they want to be cured.

On the other hand, there are those who are interested in the faith, and who look upon these cures merely as the demonstration, as furnishing the corroboration and support to the faith. It is with the latter class that I am concerning myself this morning. The subject I announced was "Mental Healing as a Religion."

Now there are two tenets in this religion. The first is that mind alone exists, and that matter does not exist, that matter is not real, and therefore that the ailments, the diseases that afflict the material body, are not real, do not exist, that they can be overcome or expelled by stout denial. And the second proposition is that sin does not exist, that there is no such thing really as moral evil, that moral evil too is mere appearance, a mere illusion, and that it too can be expunged by stout negation. These two propositions I propose to consider in their order, laying especial stress on the last, and bearing in mind the result obtained from the brief glance at the Japanese religion. Let us first realize the element of truth in the mental

Now, what we can gather from these examples, whether we believe in mental science or not, is to utilize the lesson they convey. What is it that helps us? To think health and talk health, as Mr. Hudson puts it in one of his books, and not to think disease and talk disease. The one thing that we must avoid is to discuss ailments. We infect each other by comparing our sicknesses. Never allow yourself to talk sickness. Talk of anything else in the world. Do not darken the day and obscure the social atmosphere by expatiating on your little ailments. If you rise with a headache, disguise the fact. Have the grace not to speak of it, and in nine cases out of ten, the pain will leave you, if you but forbear to allude to it. Surely this much we can learn from the mental healers.

And furthermore, we can learn this: It is suggestion that helps. Why then should we not be able to practice auto-suggestion, self-suggestion? Why should it be necessary for us to apply to some healer? Why should we not have the wit to deal with ourselves, as they would deal with us, to suggest to our own minds pictures of health in place of pictures of disease?

But if this were all, faith-cure religion, so-called, would not here concern us at all. The mental healers, however, go very much farther than this. They say not only that in certain cases the mind has power over the body, but they refuse to admit the other side, namely that the body has power over the mind. Yet this we feel sure of from certain familiar experiences. We know, for instance, when the body is tired, when we are over-fatigued, that it is hard for us to think. We know that certain conditions induce delirium, certain alterations in the brain induce dementia, while in other cases there is an entire abolition of consciousness. Not only does the mental healer

deny these facts, he holds that the cause of all diseases is mental, and hence that mind has the curative power in all cases—that mental healing can cure consumption and cancer, and that when you have broken your bones, you do not need to have them reset, but that the mind healer can cause them to be reknit. In other words, he leaves absolutely no room for medical science or surgery. Mrs. Eddy says in her book that she has herself restored decaying bones to healthful conditions, and that she has brought back the wasted substance of the lungs. Mental healers have also claimed that they can cure blindness—it does not matter whether the optic nerve be destroyed or not.

Now, in making these statements, the believers in mental healing can hardly rely on experience, because even if the cases which they report—the cases of consumption cured and of cancer cured, and the like—were established by carefully sifted evidence, the number of them would still be far too small to furnish a basis for their sweeping generalizations. A scientist might still say, it has just happened in a number of cases that people were cured; but since the number relatively is so small, there is no proof that mental healing was the cause of the cure.

But in reality their statements are not based on experience, but on a theory, of which they are sure beforehand, viz.: the theory that matter does not exist, that the only thing that exists is mind. And this is obviously a somewhat interesting reaction against the prevailing materialism. Here are the materialists who have been telling us for fifty years that there is nothing in the world but matter, and that mind does not exist. And now, by way of reaction, we have the mental healers who tell us that nothing but mind exists, and that matter does not exist.

serve the few; we crave that the possibilities of manhood be open to all.

"For no soul elect  
Is the soul's wine poured  
And her table decked;  
Whom should man reject  
From man's common board?" \*

A certain amount of pity and sympathy has always been in the world. From time immemorial it has been reckoned a duty to help the poor man, to feed him if he is hungry, to clothe him if he is naked. Especially since Christianity has been in the world, has this tenderness been shown and practised. Our western world is covered with charitable institutions that are largely of Christian inspiration. But the feeling I have now in mind, the feeling that gives birth to the labor problem, is other and deeper than this. Christians (as such) have not felt a labor problem. It is a modern creation, it is hardly more than a century old. It arises not merely because there is poverty and suffering in the world, for this might conceivably all be covered by charity—everyone, either in institutions or in his home, might be given enough to keep him comfortable. It is not pain alleviated or hunger fed that makes the ideal; the demand is for men, for those who will attain the stature of manhood, who will have freedom and opportunity to reach all the higher ends of life—for those who will take their places along with the previously favored classes in the ranks of civilization. Yes, we dare look on those who have been considered hopelessly inferior and believe and expect that things may be different with them; even the day laborer, even the factory hand *we can* picture a different being from what he is—not

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\*Swinburne, "Songs before Sunrise," p. 161.

necessarily being *not* a day laborer, or factory worker, but so laboring, laboring under such conditions, with such consideration and such reward, as to have a human dignity at the same time and to be living (or at least able to live) a civilized life as truly as a merchant, a manufacturer or a professional man. That is at heart the labor problem; and that is the interpretation I venture to put on a saying of Emerson's which once struck me as hard, "Masses! the calamity is the masses. I do not wish any mass at all, but honest men only, lovely, sweet accomplished women only, and no shovel-handed, narrow-brained, gin-drinking stockingers or lazzaroni." The problem is to get these honest men and lovely, accomplished women out of the mass, to see in this vast crude human material everywhere about us and so often offending us the possibility of better things. Who, with a heart and imagination, does not wish for the elevation of the laboring class, in this general understanding of the phrase? Who does not wish that they should rise in material, intellectual and moral well-being? Who can be himself content when they have wages that barely keep soul and body together? Who can be happy when they have no leisure, when their labor exhausts them, when their existence is little more than a mechanical round of work, eating and sleep? Who can be content when art and science and the higher fruits and enjoyments of civilization are beyond their reach? Whatever our experiences, whatever strife we may ourselves have had with working-men, whatever bitterness may have entered into our souls, because we have been wrongfully treated by them in single instances, how can we fail to welcome this new tide of aspiration that is rising in the working-people of to-day—*aspiration for more of life and of the chance of life—how can we fail to hope that, while keeping within*

or to claim immunity from punishment on the ground that his religious convictions constrain him to perform such an act.

Now it is at this point that popular feeling is protesting, and it is this protest which the believers of mental healing will have to meet. Take the case of a sickness like diphtheria. You are a believer in mental science. The question arises: are you going to leave the child without medical assistance and trust to mental healing, or will you avail yourselves of the benefits of anti-toxin? Here are figures, which I owe to the kindness of a friend. In the year 1895, anti-toxin began to be generally used in New York. In the six years before that period, the mortality rate was thirty-eight in every hundred. In six years after the introduction of anti-toxin, the mortality rate was fourteen in every hundred. In one thousand and eighty-three special cases, treated very early in the course of the disease by the Health Board physicians, the proportions were still more favorable; there were only four deaths out of a hundred; ninety-six cases recovered, and only four perished. This is the record. You are a believer in mental healing. Your child is sick with diphtheria. Are you going to give the child the advantage of those odds—ninety-six in its favor and only four against—or are you going to let it perish miserably of strangulation? The answer of the consistent mental healers, which I have heard myself, from the lips of one for whom I have the greatest personal esteem, is unflinching: "Mental healing—no drugs, no anti-toxin." We, the community, the friends, the spectators, look on horror-stricken.

Is it that these people are cruel? Not at all. They are the most tender and loving. Is it that they are ignorant?

I think we might congratulate ourselves, if the same degree of general education and culture which one finds among many of our mental healing friends were general in the community. Their's is a faith founded on the reaction against materialism, founded on the assumption that matter is not real.

But we must remember that the evil consequence of the spread of this faith would be not only that certain individuals will die unless the law steps in and protects them, and that certain others will suffer for want of the relief which medical science might give, but the effect would be—if this faith were to spread and become universal—that all the medical schools would be closed, that the medical profession, as such, would be abolished, that all the knowledge which has been accumulated since the days of Hippocrates, all the skill in surgery, all the alleviation of pain produced by anæsthetics—all this would be permitted to fall into desuetude, and the laboratories in which Koch and the followers of Pasteur and others are even now seeking to wrest from the plagues of humanity the secret of their malignity, they, too, would be deserted.

But what I have thus far said is preliminary after all, a stepping-stone to the second part of my discourse, which more particularly concerns our ethical platform. For the same position which the mental healer takes with regard to sickness, he likewise takes with regard to sin or moral evil. And the point I wish to call attention to, is that here, too, the same criticism applies as above, viz.: that if this faith were to spread it would prevent the mitigating of moral evil in the world, just as the attitude toward disease would prevent the possible mitigation of physical evils. This is the point upon which I wish to put the stress of my *discourse*.

But again, to begin with, let us try to understand and set forth the good that is in this creed. The mental healing attitude sometimes brings about a complete transformation in the lives of its devotees; it changes them and makes them sweeter and better men and women than before. It creates serenity, peace, calmness, aloofness from the grosser things, and a forbearance and patience with others such as they had not exhibited before; and these qualities are to be credited to the creed, just as the fine qualities in the Japanese people are to be credited to what is true in their creed. Only we must never make the mistake of assuming, because certain excellent results follow from a creed, that therefore that creed is justified as a whole. The serenity is due to the belief held by the mental healer, that the only real thing in him, the only true existence of which he partakes, is pure. He feels emancipated from the sense of uncleanness. He feels himself to be a part of God, in fact the only reality in him is God. But on this very account the virtue of humility is likely to be stricken from his mind. The mental healer does not profess in his actual life to be sinless, but in his true self, he is already pure, divine. The mental healers sometimes speak in almost Emersonian accents; this life seems to them to be a kind of festival of the lamps. Every human being is a spiritual lamp; within him shines the everlasting light, and every other human being is a spiritual lamp of the same kind. Hence, the new regard for others, the patience with others. Hence also, the absence of sorrow, for this everlasting light can never be quenched. Death is as unreal as sickness or sin. The three unrealities are sickness, sin and death. Therefore when a friend, as we say, dies, the mental healer is glad, a trifle too glad, in the estimation of some of us, too

little implicated in the sorrow. There is no cause for sorrow he says, because the friend has not died. What we call death is merely the disappearance of the false illusion, matter, body, which does not truly exist; the everlasting lamp goes on burning.

What I wish to impress is that the mind-healing attitude is a religion, a creed; that the impression which many people have, as if it were simply a kind of cure like the Kneipp cure, is a mistake. Back of it is a definite creed, and that definite creed like the Shinto of the Japanese, does operate certain very wonderful effects in the lives of its followers, though, as I think, also certain very deplorable effects.

And in respect to morality these unwelcome results must likewise be recognized. The mental healer is disposed to say to a person who is afflicted with some form of moral evil: All that you need to do is to assert yourself, deny the sin, say it does not exist; take a resolute attitude. A resolute attitude! Yes, it is very important that the mind be challenged to put forth its spontaneous power. And yet that is not sufficient. For just as there is a medical science based on the assumption that physical disease has physical causes, and that these causes may be known, so there is a moral science based on the conviction that moral evil has causes, and that by investigation these causes may be known. The appeal to the will is not enough. One should also study the conditions which are propitious and unpropitious to moral evil. Now the mental healing attitude would lead to the ignoring of this causal side, this study of conditions, and hence it would hinder some of the most important efforts that can be made for the moral betterment of the world. Among these conditions are certain inner psychological conditions to which here I can only allude.

And there are also certain external conditions. For instance, the overcrowded condition of the tenement house, where men and women and children, persons of all ages and sexes, are herded together within a narrow space, is surely prejudicial to purity. Excessive toil, by the nervous irritation which it produces, is unfriendly to temperance. And the entire present industrial system, so far as it affects the operatives in factories, is unfavorable to the development of independence.

Now it is very well to admonish those who must live in the slums to put forth their strength despite the handicap, but it seems a cruel neglect of duty on our part to stand by and merely insist on the exercise of spontaneous mental force, and not at the same time pay attention to the removal of those handicaps, to the change of those sad conditions. It is not right to say that moral evil does not exist. Moral evil does exist; it is as real as matter is real, and you cannot get it out of the world merely by denying it. That were a cheap and easy way—too cheap and easy—to cure the evils of the world, the evils of the tenement house and of poverty, and the like.

And the tendency among the followers of mental healing, I fear, will be toward laxity on this side; they will not be profitable servants in the great task of social reconstruction and social elevation which is the moral task of the age. They will not be valiant comrades in the work of political purification, which is another great task of the age. For the remedy which in their estimation will solve all our problems, is just a new attitude, the attitude that looks upon matter as non-existing and moral evil as non-existent. In their churches there will be many rooms consecrated to mental healing, and in their literature there will be much about the new attitude, but when the forces

gather for the great moral conflicts, for the great practical moral conflicts of the time, so far as the mental healing creed is concerned it will not inspire co-operation in those directions. You understand, of course, that I am not now speaking of the professors of the creed individually. We may not always judge the professor by his creed. Men are better or worse than their creed, and yet the creed has an influence, and so far as that influence goes, I feel, in the case of the creed we are discussing, it will rather deter men from constructive social helpfulness than inspire them to it.

I trust I may not have seemed to you in my remarks, a partial or unfair critic. Indeed, I did not set out so much to criticise; nor was it my object to try to convert any of the followers or believers in mental healing who might chance to be among my hearers. Rather, this was my purpose: We are living in an age of doubt; many things formerly held certain have become uncertain; every new religion, every new faith, is therefore interesting, and thoughtful persons will ask themselves, What is there in this that appeals to me? Is there anything in it that appeals to me? Can I possibly accept it? And that question I have tried to discuss this morning. I have endeavored to show that there is in the mental healing religion an appeal to let the mind play its due part in the subjugation of our ailments, and on the moral side there is the serenity and the calmness of which I have spoken. And yet the preponderant influence seems to me profoundly regrettable. The sick are deprived of those remedies which medical science might place at their disposal, and those who are morally handicapped of the advantages which moral science or the study of the conditions might place at their disposal.

And so, in closing, let me summarize briefly the main reasons why I, for one, could not accept such a creed: First, because it denies what to me is undeniable, that matter is real, and that moral evil is real. Secondly, because the mental science religion seems to me to be socially unproductive, sterile, on the side of social reform; and lastly, because it offers itself as a short-cut to health and goodness, and because I believe that there are no such short-cuts, no such royal roads, and that it is the most lamentable of delusions to suppose that there are. Medical science will still have to be built up slowly and gradually by the labors of thousands of devoted workers, and so will moral science.

And not the least of the objections which I have to mental healing, is the slur it seems to cast on these labors in the past, and the impediment it would place in the way of the continuance of such labors in the future.

# CHILDREN'S SUNDAY MORING ASSEMBLY

OF THE NEW YORK SOCIETY FOR ETHICAL CULTURE.

BY JOHN LOVEJOY ELLIOTT.

THE need which children have for ethical and religious training is one of such transcendent importance that it is quite impossible to overstate it. There is a special need, however, for the children of religious radicals—for the children in those families that are usually spoken of as the "unchurched." Such children are liable to go in one of the two following ways.

The need of a faith—of a world-view—ordinarily called religion, is so great, and the opportunity of joining a church or a synagogue is so common, we find with astonishing frequency children of religiously liberal parents turning to the orthodox faith. On the other hand, if there is no religious or moral training outside of the home, children and young people are in danger of growing up indifferent to these most vital things in life, and of becoming an easy prey to the spirit of materialism with its low and unsatisfactory standards of money-making, fashion and amusement.

There are certain very important elements in the child's life which the home cannot supply. Chief among these is the association with other children of the same age. The growing boy or girl is inevitably brought in contact with a larger group than the family circle, and is profoundly influenced by it. The purpose of the Children's Sunday

Morning Assembly, or, as it has heretofore been called, Sunday-school, is meant to supply at least one part of such contact with a larger circle; to give to the child the association and companionship which he must have, and to give it in such a way and on such a plane that the religious and moral nature is at the same time appealed to and developed. The name Sunday-school has been abandoned by the New York Society because it no longer describes the purpose or the method of Ethical teaching.

Schools as a whole effect the character only incidentally. The president of one of our colleges has said, "Character is a by-product of education," and he was, perhaps stating the fact but not the ideal.

The purpose of our Sunday morning meeting with the children is, before everything else, Character. The method employed at these times is not strictly that of the school. Instruction there is; but it is only one element. The real purpose of these meetings may be briefly stated as follows:

First. The gathering of children of the same age into groups and fostering among them good public standards. A group in this Assembly is not merely a class. The endeavor is made to have the children feel that that for which they stand is the true, the kindly, and the brave thing, and that they, as a group, stand against dishonesty, cruelty and meanness.

Secondly. To create these ideas and ideals a certain kind of teaching is done. For each group of children there is a teacher or leader who tells to the younger children stories, and who gives to the older children examples of men and achievements in history and discusses with them the meaning of these incidents, progressing from concrete examples to principles and precepts.

Thirdly. The last half hour of the morning is spent in a general meeting when all the groups gather and join in singing and a responsive service and listen to a short address, or what might be called a children's sermon. The purpose of these exercises is to create a feeling of unity in the Assembly, and by quoting words of the great religious masters in the responses, and by the use of music and poetry, to stir the emotions and to make the children feel as well as know that the good in life is the one transcendently important thing.

Fourthly. Each of the smaller groups, excepting the younger children, has an organization of its own for the purpose of carrying on certain charitable enterprises.

The money brought in by the children on each Sunday is used for some charitable work. This work is attended to by the leaders of the youngest classes, but by the children themselves of the older organizations. The group leader, however, always directs and superintends the kind of charity which the children are to do, that they may not be brought into contact with those forms of suffering, about which it is inadvisable that they should know.

In this way an attempt is made to cultivate in the children those thoughts, feelings and habits which will be to them a present help and benefit and the beginning of a spiritual growth.

The following are the stories and subjects discussed in the various groups in the Assembly:

I. Fairy Stories and Fables. The purpose of these is to develop the child's imagination, to give him a sense of unity with his environment, and to point out the simple duties of early child life. The children of this group are seven and eight years of age.

II. The earlier stories from the Bible, dealing with the

relations of parents, brothers and sisters and friends; the purpose being to make clear what these duties are and to give the children a sense of their sacredness.

III. The heroic figures of the Bible are given in the form of stories, and examples are also drawn from Greek history and fable. The special lessons centre around courage, loyalty, honor and self-sacrifice.

IV. The Hebrew moral code is studied because as a whole it deals with duties and virtues within the comprehension of the children from 11 to 12, and because it is the most concrete exposition which we have of justice, temperance, charity, honor to parents and so forth.

V. The Lessons of Freedom, illustrated from Greek history. Physical freedom and prowess are shown to have been developed by the training of the Spartan children; intellectual freedom is illustrated by the Athenians, and moral freedom by the example of Socrates. The struggle for national independence is illustrated by the battles of the Greeks with the Persians. In the latter part of the year that part of Roman history is dwelt upon which deals with the rise of the Plebeians and with class struggle and freedom.

VI. As a preparation for the study of the New Testament, Hebrew history is briefly recounted. The stories of its chief heroes, martyrs and prophets are retold.

VII. The last year's work deals with the New Testament. A brief life of Jesus is given and a selected number of the parables discussed.

Many of the children of the New York Society have had the ethical instruction as outlined above in the Ethical Culture Schools. For them special classes are arranged: in nature work for the youngest group; in the study of certain portions of history for those more ad-

vanced; and the study of religions for the oldest group. Those who have the ethical instruction in the day school receive more benefit from the Sunday morning assembly than those who receive ethical instruction only at the Sunday classes. For the children who attend the Ethical Culture School during the week, the Sunday morning meeting can be made to fulfil its real purpose of inspiration and instruction better than for any other class.

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## CONSTITUTION

OF THE

### INTERNATIONAL UNION OF ETHICAL SOCIETIES.

(Adopted at the Eisenach International Conference of Ethical Leaders,  
July, 1906.)

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#### ARTICLE I.—NAME.

SECTION 1.—The name of this organization shall be "The International Union of Ethical Societies."

SECTION 2.—For the purposes of this Constitution any organization shall be considered an Ethical Society which accepts this Constitution.

#### ARTICLE II.—MEMBERS OF THE UNION.

SECTION 1.—All the members of the affiliated organizations shall be members of the Union.

#### ARTICLE III.—AIMS.

SECTION 1.—The General Aim of the Union is: *To assert the supreme importance of the ethical factor in all the relations of life—personal, social, national and international, apart from all theological and metaphysical considerations.*

SECTION 2.—The Special Aims are: (a) To bring the organizations in the Union into closer fellowship of thought and action. (b) To promote, and to assist in,

the establishment of Ethical organizations in all countries, and to promote the incorporation of non-affiliated Ethical organizations into the Union. (c) To organize propaganda and to arrange ethical lecturing tours. (d) To publish and spread suitable literature. (e) To promote ethical education in general and systematic moral instruction in particular, apart from theological and metaphysical presuppositions. (f) To promote common action, by means of Special Congresses and otherwise, upon international issues which call for ethical clarification. (g) To maintain an International Ethical Library. (h) And to further other objects which are in harmony with the General Aim of the Union

#### ARTICLE IV.—MEETINGS OF THE GENERAL COMMITTEE.

SECTION 1.—The General Committee shall consist of representatives elected by the affiliated national organizations, who shall vote, if challenged, by nations, each nation to have one vote, and in addition one vote for every five hundred members above the first five hundred members; but no representative, acting as a proxy, shall cast more than three votes. The meetings of the General Committee shall be open to the members of the affiliated organizations, but such members shall not have the right to vote.

SECTION 2.—The General Committee shall meet at least once in every three years; but an extraordinary meeting of the General Committee shall be called upon a requisition from any three of the national organizations in the Union, provided a majority of these organizations agree to the holding of such a meeting.

SECTION 3.—An Executive Committee of at least five members, with power to co-opt, shall, with the Secretary, transact the ordinary business of the Union.

SECTION 4.—An Executive Committee shall, in the first instance, be appointed by the Committee (meeting at Eisenach, July 3rd, 1906,) which was elected at Zurich, 1896. The Executive Committee, thus elected, shall hold office until the General Committee, at its first regular

meeting, shall elect a new Executive. Thereafter the General Committee shall elect a new Executive Committee every three years.

SECTION 5.—The Executive Committee shall submit to every regular meeting of the General Committee, for approval, a report of its proceedings since the last meeting, together with a statement of its accounts.

#### ARTICLE V.—GOVERNMENT.

SECTION 1.—The Executive Committee shall elect the Secretary; it shall also elect the Hon. Treasurer who shall be one of its own members

SECTION 2.—The Executive Committee shall have power to admit to the Union any organization making application and expressing agreement with this Constitution, provided that organization has existed at least one year before making application. Any organization rejected by the Executive Committee shall have an appeal to the General Committee.

SECTION 3.—The Executive Committee shall report annually to the national organizations.

#### ARTICLE VI.—FINANCE.

SECTION 1.—The income of the Union shall be raised by voluntary contributions and by subscriptions from each individual Society at the annual rate of at least one penny for every one of its members, the subscriptions to be collected by the national organizations.

SECTION 2.—The Executive Committee shall submit a budget to the regular meeting of the General Committee, setting out specifically the amounts required for each line of work.

#### ARTICLE VII.—CONSTITUTION.

SECTION 1.—This Constitution may be amended at any meeting of the General Committee by a three-fifths vote of the representatives present, provided one year's notice of such amendments has been sent to affiliated organizations.

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# MORAL TRAINING OF THE YOUNG— PEDAGOGICAL PRINCIPLES AND METHODS.\*

BY MARTIN G. BRUMBAUGH.

At the opening of this course of lectures, it was my privilege to deliver an address on the scope of the problem of moral training; to point out the breadth of the problem, and the factors in the problem. That has been followed by the series of lectures that you have heard on the several Saturday afternoons, all of which were the unfolding of phases of that problem from the historical side.

If we have established the scope of our problem, it seems to me only right that, as a concluding thought, we should raise the question—What is the process of realization in the moral training of the individual? How do we bring the boy and the girl through the various steps that lead at last to the realization within himself of the things that we think of as belonging to the moral life?

In answering this question, I hope to point out what seems to me to be, not only the steps in the process of moral training, but those steps in the order in which they should be followed in the training of a child to moral conduct. The problem then is to follow the following principles in order:

First, the prerequisite for the moral training of a

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\*Closing lecture in a Saturday afternoon course on "The Moral Training of the Young in Ancient and Modern Times," given by different lecturers under the auspices of the Society for Ethical Culture of Philadelphia. At the time this lecture was given, March 26, 1904, Dr. Brumbaugh was professor of pedagogy in the University of Pennsylvania. He now holds the position of Superintendent of Public Schools of Philadelphia.

child. Before formal moral training is begun with a child, he should be trained to the formation of right judgments. Before we can ask him to determine what is the right or the wrong in a specific thing, he ought to have his instrument of judgment trained, so that when he comes to apply it to the solution of moral problems it will be an effective agency in disposing of his difficulties. That means that the whole intellectual discipline of the mind, when rightly carried out, is the best basis for the moral training of the child. "When rightly carried out" means when the whole discipline of his intellect centers in the purpose of training him to the formation of right judgments; to be able to take facts from any field of thought, and, holding them in mind, establish their relations, and announce these relations as they really are.

In order to accomplish that, one must give the child multiplied interests upon which to exercise judgment; for he reaches the power of forming right judgments only by forming judgments, by having definite things laid before him, and reasoning with these things, until he knows how to use the materials of thought, and draw from them their legitimate conclusions. Our whole public educational system is weak or strong in proportion to its efficiency in establishing this power in the mind of a child. It stands opposed, therefore, to some of the things all too common in our educational policy; and to the extent that these things prevail, they weaken the possibility of the ultimate moral training of the child by impairing immediately his ability to form right judgments.

The first of these things in our educational practice to which this law stands opposed is the prolonged presentation of concrete materials to the child. There is such a thing as overdoing the shoe-peg, the tooth-pick and the *green-pea* experiment in education; and there comes a

time in the life of the child when it should be taken away—utterly away—from all finger contact with things, and be compelled to think in symbols; and he will never arrive at the point in his culture where he can establish right judgments until he has lifted himself above the plane of thinking in things.

I do not mean that all concrete teaching is bad; indeed, I think teaching that is not concrete in the elementary grades is not good; but the attempt to carry the concrete materials of the elementary school and the kindergarten high into the grades of our public schools keeps the child always below his better power, and, in the end, interferes very materially with his ability to establish right judgments. For his judgments, at the last, are the relations of ideas expressed in symbols, and not the relations of things expressed in extension or space.

The late Dr. Higbee, who was, for many years, the distinguished Superintendent of Education in this Commonwealth, was wont to express this phase of our problem in these words: "There speedily comes a time, in the life of a child, when we should un-sense him, bring him away from immediate contact with things, and throw him back upon himself, to find truth in the symbols of his own soul."

It stands opposed, in the second place, to excessive memory efforts, to that long series of efforts in home and school that think they accomplish much when the child, by reason of them, is able, in his memory, to carry large orders of facts about which he knows absolutely nothing, beyond the fact that he knows how to repeat them in the order in which they were taught to him. The memorizing of long and senseless categories of raw materials—it may be—but which never get beyond the mere memory stage of the child's mind, stands sadly in the way

of the serious cultivation of the power of correct judgment in his mind. The function of the memory is not to carry these things, it is to carry the products of the judgment when once they have been analyzed and expressed; and the vitality of the individual's memory is to be measured by its ability to put back into judgment that which, before it reached the memory, was refined in the judgment. Things understood are the legitimate products to be placed in the memory.

In the third place, it stands opposed to the hasty generalization which leads the mind of the child, and of the childish adult, to infer a law upon too meagre premises, to think that a great truth has been discovered when only a few facts have been apprehended.

This reminds me of the story of the French doctor who had a patient sick with typhoid fever, and after all the remedies that he knew had been tried without avail, he finally, in distress, gave the patient chicken broth, and the man got well. Then the French doctor was delighted, and he announced through the medical journals that chicken broth would cure typhoid fever. The next patient that he had was an Englishman, and he applied the remedy, but the Englishman died. Then he revised his generalization, and said that whereas chicken broth would cure a Frenchman who was ill with typhoid fever, it was fatal to an Englishman!

Children are making that sort of generalizations all the while, and they lead to conclusions that are not warranted by the facts at hand, and that impair the power of forming correct judgments, which are only the legitimate expression of exactly what the facts that are in the mind convey.

It stands opposed, in the fourth place, to reasoning by *analogy*, or *inference*, that most subtle and pernicious field

of thought which, basing itself upon some figure of speech, places over into one order of truth what it sees in another, on the basis of remote or fanciful resemblance. To be sure, before we have philosophy, we have mythology; before we have science, we have the myth—and all through the history of the race reasoning by analogy has set the standard for primitive minds, and not at all the standard for mature minds and civilized experiences. Now, the child, as he comes to the school, is very prone to make inferences that are not warranted by the facts; and, if he is to be trained ultimately into right judgments, he must be cautioned against forming any such analogous relations as these. Here, then, is the general process of intellectual culture, which results in establishing in the mind of the pupil the power to judge facts correctly.

The second thing to which I wish to invite your attention, in the preparation of a child for specific moral guidance, is this law, that his conduct is to be regulated in accordance with moral ideas and the sentiment of duty. The child, at the beginning of his life, is not moral, nor yet immoral—he is unmoral; he has not yet established a will that determines conduct, and therefore he has not yet taken upon himself the taint of the immoral nor the virtue of the moral quality. He stands before all activity without the power to enter upon it; and, in that early stage of his life, by the presence of the teacher and the parent, there must be formally set in the life of the child conduct in harmony with right ideals, and with the sentiment of duty. Long before the child knows why, he must do things. The child must do things long before he can give a reason for the thing that he does. He must do the things because somebody else knows that is wise; *and so the child acquires the habit of moral action, and es-*

establishes a formal code of moral deeds before his own mind has reached the point of growth whereby he can either approve or deny the validity of these things.

The child comes to school every morning at nine o'clock, not because he has reasoned out within himself the virtue of being there at nine o'clock, but because the moral order in the school and in the home has established conduct in conformity therewith. The child must sit in school quiet and erect and respectful and obedient long before he knows the value of these things. He does it in obedience to a law imposed upon him by the school and home for his good; so that his conduct establishes through habit a conformity to a code of moral deeds before he has reasoned out for himself what moral deeds are. And there are some people much older than children who still act under the guidance of a formal morality imposed upon them from without, and who have not yet reached the stage in their development in which a real moral soul from within guides their conduct.

I think most of us are just a little different from what we would be because of the formal quality of the life about us, and our desire to conform to it; and yet, if we were to vote in our souls we would vote against conformation to those principles. One of the reasons why we like to go off during the summer season into the woods, is, as we say, to be natural once again; that is, to throw off these formal restraints, and be our own guide—yacht, fish, if we want to; take the collar from our necks and throw it to the winds, if we want to; and do other things which in the social order are not considered good form, the individual who practices them being ostracized by society. So much for the formal and intellectual prerequisites of this process.

*Let us now take up the constructive side of the prob-*

lem. Under that, first of all, it seems to me, we should instruct the mind of the child in moral ideas and their spiritual significance; that is to say, we should tell what these ideas are, and what they stand for on the spiritual side. I prefer to put the interpretation of the idea on the spiritual side, rather than upon any other side, because I want the child that acquires a moral idea to see the value of that on its best side, in its relation to religious truth, and the higher development of his soul, rather than to see these relations to his services to mankind in the market and in the counting-house.

So the first thing here is to teach the child clearly what a moral idea is—what we mean by truthfulness; what we mean by kindness; what we mean by honor; what we mean by trustworthiness; what we mean by conscientiousness, or by any other of the dozen or more things which enter into the complex thing that we call the moral self.

After we have taught what that thing is, the next step is to show to the child its value, that is to say, its significance, so that there comes to him, in the appreciation of the idea itself, the reinforcement of its great value to him in his life. When we teach a boy mathematics, and come to some such problem as percentage in the study of arithmetic, we always first define the term, and then tell him how important it is that he should understand percentage because of the great value of its applications to him in his subsequent business career. We tell him how he will be able to compute the interest on money; how he will be able to compute discount; how he will be able to form a compound or complex partnership, and, putting in various sums from different sources, at the end make an equitable and just distribution of the profits or right adjustment of the losses, and so we point out the specific value of *that study* to him; and he takes all the more in-

terest in the study of percentage now that he knows that it has a large value to him in life.

I think we have not always, with the same degree of skill and patience, told our pupils in the schools and our children in the home the real significance of these moral ideas in their lives.

Then, in the third place, when we have once established the idea, and impressed its value upon the mind of the child, the problem is to secure from the child the application of these principles to specific acts—a creed-conduct—and this is the most difficult thing in the whole process. Most of our children know, in general, what are the right and what are the wrong things; but when we ask them to put the test of these laws to the interpretation of a specific act, at once there is the greatest diversity of opinion, and the greatest failure. Let me illustrate that very briefly to you.

A boy one morning was called by his mother. He got up promptly, dressed himself, and came down to the breakfast table on time. (How do you score that for the boy? For him, or against him, so far?) At the breakfast table this boy refused to eat the food that was prepared for the other members of the family, and, instead of that, he ate five shredded-wheat biscuits. (How do you put that down for your boy—for him or against him? Now you are not all unanimous on that problem; you cannot apply your moral code to a question of five shredded-wheat biscuits.) And while the boy is at the breakfast table, maybe while the boy is eating his meal, his mother says to him, "When you are through with the breakfast, I want you to go on an errand before you go to school." He understands her all right, and, when the meal is over, puts on his cap, and goes out and plays until nine o'clock. *At exactly nine o'clock* he is at school, lined up with the

other saints ready to go into the school and take up its duties. During all the morning session, until noon, he behaves in school as a boy should behave, and performs every task required of him by the teacher. When school is over he goes home for his luncheon. His mother says to him, "Why did you not go on that errand for me this morning?" and the boy says, "I forgot;" and after luncheon he returns to school. That afternoon, as a group of children were passing the seat upon which he sat, in some manner his foot slipped out and tripped another boy, and the boy fell in the aisle. The teacher saw it, and said, "Come here!" and he came. She said, "Why did you do that?" and he said, "It was an accident." She said, "Sit over there, and I will see you after school." When the other scholars had gone home, the teacher and this boy had an interview, which lasted fifteen minutes. It does not matter what was said or done—it is over, and the boy goes straight home. His mother says, "You are late this evening." "Yes," he says, "I was talking with a friend," What is your opinion of that boy?

Take each act which has happened that day, and set your moral law upon it, and tell me whether I do not speak the truth when I say that one of the very hardest problems with which we have to deal, in the process of the moral training of a child, is to teach him rightly to apply the law that he knows to the specific acts that come under his daily observation.

We have not nearly enough training in our schools just on that point; we seem to be content when we have taught the law, and received the answer back, when we ought not at all to be content until the child can interpret the law adequately in terms of conduct. And if there be any part of the whole moral process in the school that has *great significance*, it is that part of it which gives the

child, through exercise upon specific cases like that, the power at the last to weigh the complex acts of a day's life or an hour's career, and form a proper judgment upon them.

The discipline of the home and the school is a discipline of caprice, and the child is punished to-day for that which is let go by unnoticed the day before, and much of the severity or the leniency of the punishment at any given time is determined by the condition of the stomach and the liver of the teacher or the parent at a given moment. It is the law dishonored, and caprice exalted into a code.

Had I time, I should like to give you further stories, that I think might possibly puzzle you, large as you are, and experienced as you are, in applying your moral law to concrete problems properly.

Now that we have once accomplished this quality in the moral process, the next thing is the directing of the personal experience of the individual in acting out his moral ideas, in doing them, for it is only when he does them that he learns the virtue there is in them.

There was once a selfish boy in a group of thirteen, who, when fruit was served to the group, always reached out, and took the largest apple or the largest banana,—and selfishness is always immoral. And a wise teacher said to herself, I must break that habit, and establish unselfishness in the heart of that child. So she said to the child, "When you pass the fruit around to the other children, help yourself last." And he said he would. And, behold, when he had passed around the dish to the twelve children, the last of the twelve took the last of the pieces of fruit, and the selfish child had an empty dish from which to help himself. He cried the first time, but the *second time he saw the force of the teacher's wisdom, and*

the actual truth is that there came a time speedily when that boy delighted in passing the fruit, and seeing others happy, even when he himself did not receive fruit—and that is a high moral state for a man or a boy to achieve in this world.

In some way we must give the child the opportunity to do the things that bring to him the sense in his conscience of approval for the act that is right, and when we have done that, we can reinforce the value of this personal experience by presenting to him concrete cases of worthy action performed by others—preferably by others of his own age—so that he knows that this thing is within the range of his own attainment, and is the actual achievement of one no better able to achieve than himself.

In Holland, in the public schools, the history books for the children are all so written that a child of the grade in which the book is used tells to the children in the public schools the story of Holland's glory. There is no mature mind interpreting great civic processes, but a little child in the book stands out and tells the children, in the language of the book, the story of Holland's glory. And because it is the language of a child to the hearts of children, it stimulates them as perhaps a more mature experience could not stimulate them.

In other words, next to the actual doing of the moral thing is the story in which moral deeds are described. The value of the story is next in value to the personal experience. For that reason biography is of tremendous value in the training of the moral self. If I wish to teach a child that has no opportunity to understand in his own experience a certain moral quality, let me select for him, not a law relating to that moral quality, but a very real, full story, in which that quality is acted out by another person of *his own age and maturity*. A story that will *illustrate this* may lead you to see my point, and believe it.

Some years ago, in the city of Edinburgh in Scotland, there was a Christmas present given out to the poor children of the city by the Christian charity of the city; and on Christmas Eve the little children lined up in a row to receive their presents. Many of them were poor, and half-clothed, some bare-footed and bare-legged. They stood in a line in the twilight on the icy pavements of the city. In the line was a little bare-footed girl, whose feet, as they pressed the icy pavement, were almost frozen. She would raise one foot under her meagre skirts and warm it a bit, standing on the other foot meanwhile. Then she would change positions, and in that way she tried to protect herself from the freezing cold. Next to her in the line was a boy, bare-footed like herself, but wearing on his head a woollen cap. When he saw the suffering of the little girl, he took his cap from his head, laid it down on the city street, and said to her, "You may stand on that."

Next to taking one's cap, and putting it under the foot of a suffering child, it seems to me that the story would teach the moral and enforce the quality for those that hear it.


When a story is presented, its value is to be measured by its concrete quality, which is the quality in the story that appeals to the emotional life, that nourishes the feelings of the child. And so, after the story, the next step is to reinforce the feeling quality of the story by the poem, which is itself full of concrete materials, but which strengthens the quality of the story because of its rhythm—the rhythm adding to the emotional phase of the story—and then, as a last expression of that, to put the rhythmic emotional material into a song, and sing it. The order is—tell it, read it, sing it. When you have done that with it, you have pretty well defined it in the moral *atmosphere* of the child's mind.

When all of this has been done, beginning with the purely intellectual training that leads to correct judgments, and the establishment of formal morality by the exercise of force and guidance from without; when we have informed the mind of the child as to what moral truth is, and have taught him how to interpret that—in a law first of all, and in the concrete cases in the second place—when we have put the premium of emotional appeal upon the child to do that thing, there remains one additional thing, the summing up of all this round of disciplines into the law, or the maxim or the proverb, which stands in the mind of the child as a sign of all that through which the mind has passed, and which is adequately and fairly represented by the maxim or the law.

You see, therefore, that in this process, that with which we usually begin, the moral training of the child, is that which comes the last. Here again is the law, "The first shall be last, and the last shall be first." What has been perhaps, more than any other thing, the cause of so imperfect results in the moral training of our children, is that we have laid the law before them at the outset, and put no premium or inducement into the life of the child to realize the law. So he committed it to memory, and repeated it when he was asked to do so, and violated it all the time, because he never learned what it meant in terms of conduct or in terms of feeling.

If we want to do the right thing with all the material that we have gathered here from week to week in this course of lectures, it seems to me that we can reduce it to the order I have indicated this afternoon, and at the very last, as the crown of the whole moral activity, set the law, and not at the beginning.

Just one thing more, which I think should be said at this stage of the matter. All moral training, just as all



intellectual training, has its right to be, not because of any results that are achieved in the mind of the individual that pursues intellectual studies or moral studies, but because of the service which that knowledge compels the individual to render to his fellowmen.

To know one's duty, and not to do it, is not only immoral within itself, but it is a radical hindrance to the working out of the well-being of our fellow-men. I have no business to know moral law unless I honor my knowledge of that law by service to those about me; and the very virtue of a moral soul is to be measured in terms of his service to those about him, and the depth of that service, and the breadth of that service, and the quality of that service. All is to be interpreted by the character of the service that we render, not by the quality of the theory that we hold.

There are some people who think they do many good things. They do them because they wish better things to come back to themselves. Their service is not unselfish, and it is not moral. It is when we do a thing because we dare not, from our own self, refuse to do it, and do it without a thought of the morrow and the moral, that our service begins to take on the high quality of moral heroism.

## WHAT AN ETHICAL CULTURE SOCIETY IS FOR.\*

BY LESLIE WILLIS SPRAGUE.

IN trying to answer the question, what an Ethical Society is for, you will perhaps pardon me a personal word by way of preface, since this is my first address upon an Ethical Culture platform, after formally associating myself with the movement. Since I have been old enough to look seriously upon the problems of personal and social life, I have been greatly impressed with the Ethical Culture Movement; and as my contact and experience have broadened, I have come more and more to feel the imperative need in modern civilization of such a movement. And this, first of all, because of the platform which is secured by an Ethical Society, a platform upon which all classes of people, whatever their affiliations may have been or are, may meet—that broad platform of human brotherhood, where people of diverse thoughts, ideas and impulses, may meet to help each other in the endeavor to understand the meaning of life, and to discover the right attitude towards their fellows, and towards the problems of modern civilization. I have all along been specially impressed by the fact that Ethical Culture brings ethics to the forefront, putting the necessities of the ethical life as the pre-eminent necessities and placing ethics before and above all other considerations. Not simply morality, but ethics. Morality be-

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\*An address delivered before the Philadelphia Ethical Society, Sunday, October 23, 1904.

longs to the outward conventional relationships of men and women. Morals means an outward conformity to the ways of good living that have been developed in the past; whereas ethics, as the derivation of the word implies, connotes rather the inner attitude of man towards the problem of his being, the right adjustment in the inner life as well as in the outer conduct of life, the discovery of principles upon which the moral life itself is to be constructed. I take it to be important that ethics should be brought increasingly to the forefront, in the midst of a world-change that is going on in the thinking of man. Sweeping changes are taking place in the religious and philosophical thought of the world, and it is imperative that ethical interests should be separated from either theological or philosophical theorizing, in order that the ethical life may not go down, as is all too common in the modern world, with the disintegration of the philosophical or theological bases upon which the good life has heretofore rested. This I think to be one of the most important interests of the Ethical Society and of the modern world; the more so considering the fact that the tendency towards material science, economic and social emphasis, and the larger and larger human contact are all tending increasingly to break up the old sanctions, the older philosophical and theological bases upon which ethics has heretofore rested, and to leave the conscience of men unanchored. Evidence we find on all hands of the breaking up of the sanctions of the moral life, not only in the individual but in the community, and of the rapid spread, through the last half century, of thought that expresses itself in free love, frequent divorces, the breaking up of the older constraints, the lessening bonds of duty between employer and employe, the piling up of fortunes by political manipulation, and the cynical smile

which political corruption brings to the faces of those who hear it mentioned,—the indifference of modern society towards those fundamental ethical impulses which the past recognized, but which to-day seem to be further and further from having their due command over our life.

I have been interested in the Ethical Society, not only on account of the basis it offers, but the common meeting ground which it gives to those of different beliefs, not only because it brings ethics thus to the front, but because the Ethical Society as an association represents the earnest endeavor on the part of individuals to combine on behalf of the interests that are most precious and imperative. And I take it that these interests which have been at work in the organization and that have drawn me personally to a closer association with the Ethical movement, are those which have animated the efforts of your leaders, here and elsewhere. An Ethical Society is not primarily a protest against other religious organizations. It is not born of any failure to appreciate the enormous service rendered to the world by every institution that in any way seeks to conserve the ethical interests of humanity. There are few associated with the Ethical movement, I take it, who do not realize the debt of the world to every phase of organized religion, every great system which has given its great ethical enunciations and exercised an influence towards a larger and nobler relationship of men and men. The Ethical Culture movement represents an endeavor to gather together the best influences and teachings, the highest reaches of thought and imagination which the world has anywhere and everywhere expressed, in order that they may be brought to a focus upon the conditions of our own time and the problems of our personal lives. And it is significant that there

should at last be in the world one platform upon which the various ethical interests of all religious teachings may be represented and all placed together in that larger synthesis for which the world is waiting.

But the Ethical Society is something more than a mere platform for the free expression of opinion concerning life, ethics and religion. Because it is an ethical society it is necessarily an association of people—an organization—in behalf of high and world-wide ends. You may think that all these various interests might be realized in the individual life, separate and alone; that ethics is the supreme effort of every individual when he comes to his right awakening, however separate and aloof he may be from his fellows. But ethics is not merely a question of individual life. It requires an association of people who are united for this great common aim. And this thought of organization brings us to one of the most imposing characteristics of the modern world. We see about us everywhere a tendency towards closer, vaster organization; a tendency which in the inner life is met by a resistance of organized endeavor. There is a tendency towards larger and larger combination of peoples. We have evidence in this country of the passing away of State rights and the larger emphasis upon the rights of the Federal Government. Federal interests are more and more absorbed in the larger interests of international relationship, so that the political issues of the day are not the issues of internal administration but of foreign affairs. We have seen the tendency of our time towards extending the international ideals. Such meetings as those of the Peace Conference are indicative of a growing disposition to combine, on the important questions of international ethics, into one great world organization; *and the power of the international arbitration bureaus*

and international treaties, increasingly inclusive of even minor affairs, is a further indication of this tendency towards world organization. We see the same tendency towards organization in business life: the combinations of capital in trusts, of manufacturers, of labor unions and the federation of labor interests. The same tendency is going on even in the educational life of the country, and the larger institutions are taking the smaller ones under their control. Our city schools are dominated by the policy of the universities. The secondary schools are made to be preparatory for the higher educational institutions. All through the external world this tendency towards organization and closer association is robbing man of much of his independence, so that he cannot work alone, can scarcely think alone, and cannot fully live except in harmonious relation with society.

With this surrender in the external affairs of life, men have been driven to assert the claims of individual life in matters of ethical experience. We have heard a good deal lately concerning why men do not go to church. This discussion has filled the pulpit and press and magazine. One reason, and perhaps the pre-eminent reason, why men do not go to church, is that men wish to reserve one little province of life in which they shall be free and independent. Many of the people who do go to church and attend faithfully upon the ministrations of religion will not associate themselves with the organizations of religion, because they cannot surrender this last province of individual liberty, the liberty of the individual life in matters of faith and ideals. And yet, if you will look closely at the matter, you will discover that there is no province in which association is so imperative as in the innermost experience of the individual. We can much more readily work alone, even amidst combinations of

capital and labor, than we can carry on the principal work of our personal lives without the influence and suggestion of others. Without association for moral and religious end, the highest ideal which is developed out of race experience, which belongs not only to the present but to the past, which gathers into itself all the finest and the best of all that man has ever loved and thought and been—must perish.

But the great end of the ethical life is not simply the emphasis of the ethical interests, but an associated endeavor in behalf of those interests, in order that we may come to a higher appreciation than we can reach separately and alone. The Ethical Society therefore stands for association, and if we do not realize this necessity, it is because we are still under the influence of the old monastic, or of the philosophical individualistic interpretation of human existence which through long centuries has been emphasized. These have been the dominating influences on the attitude of mind towards the meaning of life in the past. If you would know the truth, go alone and think; go into the closet or into the desert, if you wish to reach the ultimate, go apart, as the philosophers did, and dwell alone in the contemplation of your own inspirations. And yet, if we stop a moment to think upon the weakness of this individualistic ideal we shall see how it has been corrected by all the higher influences of our own time. Carlyle's thought of the hero as one who stood alone, who had no contact with his fellows except to open his ideal to them. We are coming to realize that there is no hero who does not gather into himself the spirit of his time, and become the expression of the highest and best forces of society. No thinker can, out of the intimacy of his own study, bring forth some new *philosophy of life*. The great thinker is the man who gathers

into himself the utmost of human intelligence, and who therefore becomes the interpreter of the silent endeavor, the expression of the intellectual activity of the great majority of men. The higher life is always the life of close and intimate human association. The artist is no artist who does not gather into himself the ideals and aspirations of the age, and then give voice to that which otherwise were silent. And so the moral life is conditioned upon association in behalf of moral ends.

The Ethical Society then stands for association, and for association in the spirit of an ethical challenge. We have our ideals which we do not live up to. If any one of us could live up to the best impulses, thoughts and purposes which he has gained from the nurture of his childhood, even for one day, the world would be a very different place in which to live. But we do not live up to these ideals. These ideals with which we began our early manhood are dissipated in the midst of a world of conflict. The higher ethical impulses of our spirits are destroyed or made ineffective by the angry jar and friction of the world about us. The noblest aspirations fail, and every man who goes out to meet the problem of life is met with the question whether it is worth while to seek to live up to his aspirations, or whether to conform to the standards of the world in which he is placed. And so we come to the Ethical Society meeting, as people go to their places of worship, to renew our allegiance to these ideals which have commended themselves to us in the past, to measure our life by the standard which we seriously hold, and to give ourselves anew to the ethical interpretation and fulfilment in practice of the higher inspirations which each and every individual life must at some time feel. The association therefore is for ethical challenge, but not for this alone.

The Ethical Society is an association for ethical illumination, for moral guidance. We know not what to do in the midst of the perplexing problems of modern life. The conscience of the race is to-day perplexed in the midst of conditions which are largely new. Each human life is to-day more difficult than in the ages past. We come together in the Ethical Society for the study of the questions of the ethical life, as well as for self-devotion to ideals. You come here, where, according to your plan, speaker follows speaker, each with some special study and experience, for guidance, and to gain for yourselves that interpretation or vision which the speaker has of the meaning of human association. We unite in the Ethical Society in the interest of a deeper apprehension of the spiritual imperative, and of the way in which ethical commandments should carry us in our business, in our homes, and in our relation to the civic life. The Ethical Society is not only a meeting place for challenge, not only a place to which we shall come for illumination and instruction, but it is an organization of people in behalf of ethical work. And one of the things which our day ought to realize is that association is imperative, that expression is imperative, if any effectual work is to be done in the world that is so complex, so vast that every individual effort is lost in the great organized social life. If you would do anything effective in business, you usually ally yourself with other interests along your line of activity. If you would be effective in the educational world, you must associate yourself with the greatest movement in which you can find a place, with the greatest co-ordinated activity. And so, in the ethical interests of the community we must realize the limitation of our own individual capacity, and the necessity for close co-operation in *order to secure the best effect.*

And that for which an Ethical Culture Society must exist—for which all of the churches really exist—is to be found in the inspiration given to the individual life. The way in which you and I live in the community, the way in which we fulfil our duties as parents, husbands and wives, neighbors, citizens and workers in the world, the way in which we fulfil our responsibilities will determine the world's interpretation of the meaning and importance of the ethical life and of the Society for Ethical Culture.

But over and beyond the influence of the Ethical Society upon the individual life, there are great undertakings which cannot be served by individualism, however high its expression, things which we must do together. If you would realize the importance of such co-operation, you only need to look at your own Society, or that of New York, to see how one and another thing is accomplished through association, which could not be wisely undertaken alone. Any such work as that undertaken by your Society last winter, in providing a course of Saturday afternoon lectures on the Moral Education of the Young, in which you gave the community the best utterances that could be gathered concerning moral education in our public institutions—such an effort could not be fruitful if attempted by an individual alone, nor could it be so well and effectively performed by any other organization in this city. Look at the splendid Ethical Culture School at New York, which Professor Adler and his associates have developed, which is an object lesson, not only to the city of New York, but to the best educational interests of all the world. People come from over the seas to study its workings, to see the results in the awakening of the ethical life, and the attainment of an all round culture on the part of those who are fortunately privileged to pass the years of their life-preparation there.

Then there are the philanthropic interests of the many different divisions of the New York Society, bringing life and healing to people of every class and of every race. This, then, is the object of an Ethical Society—to gather the people whose little means and whose inadequate time could not personally effect any great object, any important leadership towards ethical ends, but who by combining the little means and time of many people in a neighborhood, attempt great undertakings, and attain a vast accomplishment.

The Ethical Society is, therefore, an association on behalf of ethical work, not merely for bringing out ideals of life by personal inspiration and contact, but on behalf of ethical service to the community. For the ends of ethical culture such a Society must necessarily be a close human association, and one of the points I wish this morning to emphasize more than any other is the imperative necessity for a closely combined association among the people who constitute an Ethical Society. The Ethical Society is for this very human relationship of men and women in the interests of the ethical life. In one or another way through a number of years past, it has been my constant feeling that there has been too little contact of this sort. Our great universities, increasing in their activity and in their numbers, are gradually limiting the contact between professor and pupil, and decreasing that between pupil and pupil. In the great cities we live lonely and isolated lives. In the midst of the city we can be more lonely than out upon the dreary desert plains. There are thousands of people about us in whom we have no interest, with whom we have no association for moral help. The individual is lost in the great aggregations of modern cities and of industrial activities. An Ethical Society *ought to form one place in the great desert of lone-*

liness in which we can come into vital and human relation with mankind, in which we shall come into such contact as shall be helpful to each and all. This is the whole secret of the Ethical movement, the right relation of life with life, the interest of mutual helpfulness.

We need a new interpretation of marriage relationships and of domestic life. The older significance of marriage—the old formula—was to cleave to each other for better or worse as chance might be. The ethical idea is not for better or worse, but that husband and wife take each other to make the worse good, to make the good better, and to make the better best. The true marriage is an ethical co-operation, each seeking to bring out the highest and best in the life of the one he or she most loves. This is the true meaning of marital responsibility, which modern conditions are causing to be interpreted in terms of material economy. The responsibility of the parent as to the child, as commonly viewed, is that it shall be well taught, clothed, fed and started in life. But the ethical responsibility is not only to clothe, feed, educate, but to bring out the latent possibility not only of intellectual and physical well being, but of moral and spiritual life, to develop in the child all that is latent in its spirit. So in friendship: true friends are not those who merely enjoy each other's society from year to year, who come into relationship with each other in pleasant social intercourse, but is realized where each strives to bring out the best that is in the other's spirit, so far as one life may influence and affect the other. And this is the true meaning of an Ethical Society,—an association of people banded together for mutual moral help in character-building—in which the members come into personal human relationship. If we could only devise methods by which, instead of constant instruction, which often falls

upon dull and deaf ears, we might incite and stimulate each other to bring out, each for the other's good, the best and highest! But this whole thought rests back upon a new apprehension of the meaning of human life.

The American impulse, so strong all over our great land, is to get out of the class in which we have been placed by the fortune of birth, and to get into some higher class, that of those better favored than we are. This eager desire to get on in life, which is so characteristic and so fatal in our civilization, rests upon a false perspective, upon an unethical interpretation of human relationships; for every human life, because it is a human life, whatever its degree of education and its position in the world, whatever its capacity and power, has its contribution to make to every other human life. The one thing which the social settlement work has most clearly revealed is the fact that those who go to work among the unfavored classes get far more than they give. Men in the midst of suffering and distress, surrounded by unfavorable conditions, who have learned what it is to endure hardness, to resist temptation, to stand upright with the dreadful fact of to-morrow's needs pressing heavily upon them in to-day's activity, because they have come thus into contact with an essential experience of human life, are able to speak words which the most favored needs to hear. So the Ethical Society, if true to its foundation principle of gathering together people, regardless of education and station, into one fraternity, is in a position to help on the enrichment and enlargement of human character through moral fraternity, as no other organization can possibly do.

The ethical association, then, is in behalf of co-operative character-building, close human personal relationship *between member and member*, not simply for the pleasant

enjoyment of a social hour, but for ethical ends, that each may seek to bring out in the other the best that is latent there. An ethical association, however, is not true to its name or purpose when it does not provide inspiration and opportunity for those who would do personal work and render help to the lives of those with whom they come in contact. I am depressed by the enormous spectacle of wasted human lives. No one can study the social conditions of our time without being depressed with the spectacle. There are thousands of our young men, and men who are no longer young, going down in ethical and spiritual decay. We are depressed when we read of 80,000 men falling on the battlefields of Manchuria, and we ought to be depressed; the heart of humanity ought to break beneath the strain of sympathy for our brothers who are going down to death. But we overlook the fact that in every one of our great cities an equal number of men are going down to death without the shedding of blood upon a battlefield. Professor Jordan, some years ago, told in the *Forum* his experiences while coming across the continent on a slow train which stopped at nearly every station. There were groups of young men all along the road, idling and loitering, drifting into ways of vice and sin, with no thought of life's duties, going down into intellectual and spiritual decay. Walk out upon the streets of Philadelphia any evening, and you will see throngs of young people going to the devil, as they say in New York, because they have nowhere else to go to. Look into every section of the community and you will find uninspired, unilluminated lives of men and women.

I cannot see how an Ethical Society with its aims can fail to become an animating power in the regenerating work of humanity. And if it is true to its ideals, the

Ethical Society must mean inspiration to every one of its members to go out into the highways and byways, to take by the hand the wayward and erring, to help those who are falling by the wayside because of the lack of a haven, and bring them to a place where a helpful human interest may illuminate them and awaken them to a sense of their uselessness both to themselves and to the community. The Ethical Society ought to be an important regenerative force in every community, seeking to bring in the erring; not a fellowship for the mere sake of fellowship, not seeking to build up its organization if you please, merely by bringing people into membership, but to bring them under influences which will illuminate them and make them better men and women. If true to its mission, then, the Ethical Society is for the work of social redemption, for the inspiration of every member to loyal human service, not simply in giving of alms, but in bestowing that higher alms which consists in being a true friend.

We come to the morning lectures not merely to hear what the lecturer may say, not to meet our friends and those with a kindred interest, not this alone—but we come upon the day of rest and thought that in one place we may meet face to face the ideal, the ideal which has been born out of the ages of human life, nurtured by the noble example of all the saints and saviors, prophets and martyrs who have gone before, nurtured by every current of religious life since the world began—each nation with “its message from on high, each the Messiah of some central thought for the fulfilment and delight of man.” We come here that we may meet that ideal which has been enriched by the sacrifice and earnest toil of all peoples in all time. The ideal we hold may perhaps have a *different interpretation* for every one of us. In its

formless glow we shall each see the face which is to us most dear, which through education, association and love has been impressed upon our consciousness. One will see there the face of the man of Galilee, another the face of Moses or Isaiah, another Buddha or Mohammed, another Knox or Calvin or Emerson. Most of us will probably see the face of a sainted mother, or some dear friend who has been closer to us than a mother; but the lineaments which we shall each discover for ourselves will be dependent upon our point of view, and the medium through which we look is secondary to the fact that we shall look upon the ideal—the highest aspiration, the deepest conception of human life which the ages have developed—its meaning and its mission. The Ethical Society is an association for the preservation of the ideal, to gather it from all the factors of human richness, and to illuminate that ideal with a new reality and allegiance, and to bring it to bear upon the question of individual activity and the right attitude of men and women in all the relations of life. It is the home of the ideal.

That which is significant in every religion is not its dogma, but its vision; not its principles, but its inspirations; not its beliefs, but its undertakings. In the presence of the ideal, inspirations, which surpass the power of utterance in words but which lead us ever onward to growth and fulfilment, shall more and more be infused into the practical deeds of every day, to transform them into the image of the ideal, and to fulfil them in terms of vital human experience. It is for such things as these that the Ethical Society exists. It is these things that we individually need, that the world needs, and such things as these can be supplied by the Ethical Society as by no other human association.

## THE MORAL INSTRUCTION MOVEMENT ABROAD

[SOME information regarding the moral instruction movement abroad, compiled from printed documents by a member of the Philadelphia Ethical Society and read at its recent (twenty-second) annual meeting.]

The Moral Instruction League in *England* was founded in 1897. Its object is to introduce systematic non-theological moral instruction into all schools, and to make the formation of character the chief aim of school life. It has issued many leaflets and pamphlets. It has published a Graduated Syllabus of Moral Instruction for Elementary Schools. It has presented a petition to the Board of Education signed by members of the Lords and Commons, university professors and other representative men, asking the Board to make provision for lessons in personal and civic duties. It gives twice a month, in the League's Rooms, specimen lessons of Moral Instruction by capable teachers, before audiences of educational experts and the general public. It is collecting material as illustrative information under the several headings of its Graduated Syllabus. It publishes and recommends, several moral text-books. It is influencing Educational Authorities all over the country—moral instruction being given in more than 3,000 public schools to about 1,000,000 children. It is communicating with all the head teachers and all the Training Colleges in the land. It intends to, or has already, approached the new Government to press on it the need of introducing Moral Instruction as a regular subject into all public schools—the religious instruction given having proved morally ineffective—twenty-seven educational authorities, in spite of an overcrowded curriculum, having recently found it necessary to make additional provision for moral instruction of a systematic kind.

In several of the *British Colonies*—in Nova Scotia, Manitoba, Jamaica, Queensland and South Australia, definite instruction is given in morals and good manners.

In *India* an official Education Circular has been issued (in Bengal) which states that teachers must aim at developing moral character by stories and examples of famous men, in their text-books, and by the example of the teacher; that character is shaped by discipline, habits of punctuality, obedience, regularity, method, and truthfulness, and the virtues of generosity, self-control, self-sacrifice, respect to superiors, tenderness to animals, and compassion for the poor and aged.

In *Germany* the League for secular education and moral instruction, possessing a membership of over 400 persons, is setting up a publishing house at considerable cost, for the purpose of encouraging and facilitating the production of books on moral instruction.

In *Austria* a Moral Instruction League is in contemplation. The Austrian Board of Education has just issued new regulations for schools which are conceived in an ethical spirit, and show in detail the supreme importance of teaching to the children the leading virtues.

In *Holland*, steps have also been taken toward the formation of a Moral Instruction League, and to this end several meetings have taken place at The Hague.

In *Hungary*, it is reported there is the possibility of forming a Moral Instruction League. Moral instruction in Hungary is supposed to be given in all schools, but it forms only a part, and a very small part, of the denominational instruction given by priests and rabbis.

In the schools of *Italy*, Moral Instruction has been for some time a separate regular subject.

In *France*, the impulse given in recent years to instruction in morals or practical ethics is most significant. The subject there is not new; moral instruction is found in school programs antedating the Republic but always in relation to religion. In 1882 the State schools were made strictly secular, morals and civics being placed at the head of the prescribed studies. For a while the scientific spirit dominated. But within the past few years the primary

school of France has undergone a subtle transformation. The scientific spirit has given way to the ethical spirit. The teaching of practical morals has become live and effective; and is intended to complete and ennoble all the other instruction of the school. While each of the other branches tends to develop a special order of aptitudes or some kind useful knowledge—this study aims to develop the man himself.

In *Japan*, for nearly forty years past, they have been excluding from the schools all priestly influence. The government has introduced moral instruction into all the schools since 1868, and attaches especial importance to such instruction being carried out. The greatest value is placed on ethical influence permeating all classes of the people, as the surest guarantee for a sound further development. An eight-volume work dealing with moral instruction has been since 1903 in use in all the schools of Japan—of elementary schools alone there are over 27,000. In the lowest grades, text-books in moral instruction are not used. The children are interested in moral conduct by means of object-lessons. Even in the higher classes, object lessons in morals are used. The examples of famous men, and the occurrences of daily life. The duties succeed one another proceeding from the family to the school, and from the school to the duties of the citizen. In the higher classes, the various ethical systems are set forth. Moral instruction in Japan is not anti-religious, but has for its sole object the strengthening of the ethical consciousness. The policy pursued by the Japanese authorities is almost identical with the aim of the Moral Instruction League of England.

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# ETHICAL ADDRESSES

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AND ETHICAL RECORD

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## The Conflict of the Catholic Church with the French Republic

WILLIAM M. SALTER

## The Russian Situation

ALEXIS ALADIN and NICHOLAS TCHAYKOVSKY

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## THE CONFLICT OF THE CATHOLIC CHURCH WITH THE FRENCH REPUBLIC\*

THE bitterness of language about the present religious and political crisis in France is very great. On the one side we hear of "Papal aggression" and of the "rebellion" of the Catholic Church. On the other side the Republic is charged with "outrageous thefts," with "falsehood, duplicity and hypocrisy," with "brutal vindictiveness;" the government is spoken of as persecuting, as filled with infidel hatred against the Church and Christianity, as oppressing and enslaving the Church and bent on its destruction. It must be confessed that of the two, the disciples of the Republic show the better temper, though since the Church is the aggrieved party the greater violence of speech may be excused on its side—it having always to be borne in mind that Catholics are men as well as Christians. I have no wish to enter into the polemics of the case, but I have been exceedingly interested in trying to get a clear idea of the situation and to form some judgment as to the real merits of the controversy, and if there are those here who have been puzzled as I have been by what they have read in the newspapers, possibly my words may be of help to them.

First, let me make a general observation. I see no abstract reason why there should not be a union of Church and State. If people were substantially of one mind in religion, I see no reason why they should not make their

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\*An address before the Society for Ethical Culture of Chicago, in Steinway Hall, January 6, 1907.

priests or pastors public functionaries and support them out of the public funds as well as by private and voluntary contributions. So our New England forefathers did for a time, so Greece and Rome and practically all ancient communities did, so almost all modern European states have done—down at least to quite recent times. The idea of religion as a private matter, and of its support as something to be left to individual enterprise, is a new idea. It has arisen, of course, because men have come to be divided in religion, because with the growth of science and independent habits of thought men are now of many minds—and no one wishes to be forced to contribute to the support of what he does not believe in. If there were only two or three great divisions of religious sentiment, the State might still continue its traditional policy, dividing its support among the two or three claimants—as has been done in Germany and France, where Protestants as well as Catholics and perhaps Jews and Mohammedans have received support from the public funds proportionally to their numbers. But where the population becomes still more divided, where variations multiply, where often each man has his own religion, and some have none at all—there the old basis for a union of Church and State practically breaks down entirely, and the simplest way, the only way, comes to be to let the various religious adherents support each his own church, and if there are those who have no religion, to support none. This is the theory at which we have arrived in this country—indeed to us Americans it is so obvious that the statement of it sounds the merest commonplace, and we can hardly realize that it is scarcely more than a century or two old. In England still it is not recognized; it is not in Germany or Italy, not to say Holy Russia—I am not positive<sup>1111</sup>, but I *think* the only country that recognizes it in this Western

hemisphere is the United States; the new republic of Brazil, where separation of Church and State is sometimes spoken of as having taken place, still pays the priests of the Catholic Church, and in certain sections Protestant pastors.

Now, France down to the time of the great Revolution was, after Spain and Italy, one of the most Catholic countries in Europe; she was the "eldest daughter of the Church;" Protestantism never got a real footing there. But since the Revolution, and partly on account of the great thinkers and agitators whom we connect with the Revolution, Rousseau, Voltaire, Diderot, Condorcet and the rest, the old Catholic faith has been in a gradual and constant process of disintegration in the minds of the people. A prominent Italian Catholic<sup>1</sup> admits that Catholics are now in the minority in France—and he concedes the inevitable conclusion that "a minority can never form the religion of the State in accordance with principles of modern parliamentary government." An English Catholic speaks of "the appalling extent to which the church has lost its hold on the French people;" he says that there are "large districts of France," in which "the practice of religion has almost ceased," and admits that where it continues, it is to a large extent "merely an external form."<sup>2</sup>

But perhaps the most important witness is a French abbé, writing in the October number of the *American Catholic Quarterly Review* (1906); his story has almost a pathetic interest, and recalls similar impressions which I received in Italy. He says the country churches are becoming more and more empty, that many a priest has a congregation of five or six old crones to listen to his

<sup>1</sup> Romolo Murri in *Rassegna Nazionale*, quoted in *Literary Digest*, 24 Nov. 1906, p. 760.

<sup>2</sup> Robert Dell, *Fortnightly Review*, Oct. 1906, p. 615.

service on Sundays. In many cases, he remarks, the religious practices are mere formalities, rites that have to be performed because they are traditional. Atheists, he says, are married in church to please the bride; some of the most violent antagonists of Catholicism have been carried before the altar after their death; even the last sacraments are often received because it looks so much better for the family—"rites, not faith," he adds with a sigh. Becoming more specific, he says that in nearly all the industrial towns not a tenth of the population goes to church, and if we considered only the quarters inhabited by working people, the proportion would be still smaller; that there are rural districts in which the case is quite as bad, that the non-religious area is spreading, that amongst the workmen of the towns and the peasants in all the country around Paris there is a general distrust and hatred of the priest, that while there are other regions where the priest is still respected and many practice religion, though abstainers are as numerous, and still other parts of France like Brittany where nearly all are good Catholics, on the whole the real Catholics are certainly a minority amongst the men, and perhaps among the women, too. He significantly remarks that in the German Kulturkampf (waged under Bismarck), the priests of that country had a great advantage—they had their population at their back. He refers to the view that the Freemasons are responsible for the troubles in France, and calls it time to abandon the fiction of 36,000,000 Catholics oppressed by 26,000 Freemasons—and says roundly, "we are in fact, a minority oppressed by a majority." It would, of course, be foolish to speak of these peasants and working people on whom Catholicism has lost its hold as *disciples* of Voltaire and Rousseau, and yet an influence *is in the air*, coming more or less from men like these,

that is responsible for their present mental condition ; they vaguely know too that the upper educated class now are largely unbelievers—the abbé I have quoted mournfully says that the cultivated section, and especially the masculine intellect, of the nation for the greater part escapes the influence of the Church. But whatever the causes, the broad fact remains: “the eldest daughter of the Church” is no longer really a Catholic country—real, or as the abbé calls them, “practical” Catholics are now a minority; and the defection is not simply among the so-called intellectual class, it reaches down among the mass of the common people.

In circumstances like these the old principle of a union of Church and State breaks down by the weight of its own absurdity. It is absurd and unjust to support out of the public funds what a large number, not to say a majority, really do not believe in—to take one man’s money and make it support another man’s faith. This is the broad general ground of principle underlying efforts like that which the French Republic is now making to separate Church and State—it is what makes such efforts simply inevitable in time, the circumstances being given. Separation or disestablishment is inevitable sooner or later in England, in Germany, even in Italy and Austria and Spain; wherever modern intellectual tendencies get under way, a disintegration of the ancient faith comes, and when this comes, the public support of Catholicism or any specific church becomes an anachronism. In Spain it looks as if a movement similar to that in France might start in the near future.<sup>3</sup>

Accordingly a separation law has been passed in France. Undoubtedly the date of the law was determined by spe-

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<sup>3</sup> Since writing the above there has been a change of ministries and a political reaction; but it is likely to be only temporary.

cial events. The Pope a while ago refused to appoint the Bishops nominated by the French Government, and appointed others without consulting the government, thus violating the Concordat that has been in effect since Napoleon's time. This was naturally irritating; and President Loubet, when paying a visit to the King of Italy in Rome, did not call on the Pope. At this the Pope sent a protest to the governments of Europe—a proceeding which excited such resentment in France that the Republic withdrew its representation at the Vatican. If all this had not happened the date of the Separation Law might not have been December, 1905, but it would only have been postponed. Another thing: the Catholic Church, or rather the hierarchy, has not been friendly to the Republic from the start. Like other powers that had special privileges, it has clung tenaciously to the old order. It joined with the king and the nobles against the people in their struggle for political rights in the great Revolution of 1789. It has made a part of the monarchical party ever since. It is said (perhaps with exaggeration), that three times it has come near to overthrowing the Republic, under McMahon, with Boulanger, and with the army against Dreyfus. The Republic has gradually established a system of public schools; the church has opposed them—having been so long granted a monopoly of education, it supposed it had a right to it. Moreover, the government found that the priests and monks were teaching the children unrepublican doctrines and training them to be monarchists. Indeed, an eminent American Archbishop <sup>4</sup> has frankly said, "Monarchical ideas and plottings have done dreadful injury to the Church in France." All this has brought needless bitterness into the present struggle, it

<sup>4</sup> *Archbishop Ireland*, Cf. Bodley, quoted in *Springfield (Weekly) Republican*, 20 Dec. 1906.

has made friends of the government say some violent and foolish things; but if the church, or rather hierarchy, had not been reactionary and partisan, if it had accepted the new order as Leo XIII advised it to do, separation would have been inevitable all the same, in view of the general circumstances to which I have before alluded, though heart-burnings might have been less. The trouble is laid by an Archbishop<sup>5</sup> at the door of a few demagogues and agitators who have a hold on the republic—it is a surprisingly superficial statement. If agitators ever, in any kind of a conflict or crisis, take the helm, it is because sober men have not done their duty; and in this case it is the sober rank and file of the Republic that have done the work—the extremists would have gone further, but were not allowed to have their way.

The separation, decreed a year ago in December, was to be as easy for the Church as possible, and yet be separation. The \$8,000,000 a year hitherto appropriated from the public treasury to pay the salaries of the clergy was, of course, to stop; but a system of pensions for priests now in service was provided, varying according to their age and length of service, and the church buildings were to be transferred to associations made up of their respective parishioners. There was to be no violence, no confiscation—public worship was to go on just as it had been going, with the exception that after a certain period, the support of it was to come entirely from the worshippers themselves. As this point is not clear to all minds, and as the most unreasoning and violent language is used by some Catholics in relation to the Separation Law, it may be well to make a detailed statement.

(1) This is a general disestablishment that France is putting into effect. It applies to the Lutheran, Reformed

<sup>5</sup> *Archbishop Ireland.*

or Calvinist, and Jewish religions as well—even to the Mohammedan, as I understand it, in Algiers. All have been supported in a measure by the State, and the support of all alike is to be discontinued. There is no discrimination against Catholics.

(2) There is a general law of associations in France. It provides that before an association can acquire real property and a corporate legal personality, capable of suing or being sued, it must make a declaration in a form provided by the law. This declaration must state the title and objects of the association, the address of its officers and so on. By making a declaration the association is *ipso facto* legally constituted.

(3) The Separation Law simply applies this general law to religious associations. It calls for the organization of the worshippers in any religion, or rather in any specific church or parish, into an *association cultuelle* (public worship association)—to which, or its officers, the church property, *i. e.*, the church building itself with its furniture, ornaments and relics, and the parsonage, may be transferred. Such associations are common among Protestant churches in our country—their officers are called trustees, or vestrymen. Similar associations hold Catholic church property in Germany, or at least, Prussia. Indeed it would appear that in France the Catholic church buildings in the past have not been really the property of the bishop as is commonly supposed, but of what are called “conseils de fabrique,” bodies of laymen with the parish priest as chairman, half of whom were nominated by the government, the mayor being an *ex officio* member.

(4) The Protestant and Jewish religions have made no objection to the law; the Catholic Church has made

strenuous objection—why? An American Archbishop<sup>6</sup> has said it is as if the legislature of New York were to enact laws compelling the trustees of Trinity Church corporation, under the penalty of confiscation, to give its consent to the alienation of all its vast property to other uses than those for which it was intended and to transfer its administration and control to people who might either belong to rival denominations or even profess atheism. This is a most unaccountable misrepresentation. The law provides that the property of each church (or religion) shall go only to that church. Clauses IV, VIII and XIII make it impossible for the Roman Catholic cathedrals and churches to be assigned to any but a Catholic public worship association, just as they require that Protestant edifices and Jewish synagogues shall be assigned only to those associations which represent their present holders. "The general rules of organization" of each religion are to be sacredly respected—and one of those rules, in the case of the Catholic church, every one knows, is the necessity of being in communion with the bishop of the diocese—thereby Catholicism differs from all forms of Protestant or independent religious organization; and M. Briand, the Minister of Public Instruction and Worship, has repeatedly stated that this rule will be the first consideration in deciding between rival associations claiming to be Catholic, in case there should be rival claimants in any particular case. From all that I have read I cannot discover a scintilla of evidence that the French government has any intention whatever of allowing old-time Catholic Churches to be used by Protestants or atheists, supposing that associations are formed as the law requires.

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<sup>6</sup> Archbishop Farley, as quoted in *Chicago Tribune*, 17 Dec. 1906.

(5) As matter of fact, the French bishops, while not liking separation, voted by a large majority, in formal assembly, to give the new law a trial. Some of the most eminent Catholic laity—men like Brunetière, A. Leroy-Beaulieu and de Vogué have urged this course. The Bishops drew up a plan of constitutions for Catholic public worship associations. These constitutions formally subjected the associations to the authority of the Pope and the bishop of the diocese; they required of all the members a formal profession of faith and of submission to the authority of the Pope and the Church, and a formal engagement that they would abstain from joining any secret society condemned by the church, and would conform to the laws of the Church as regards Baptism, First Communion, education of their children, the marriage of themselves and their children, religious burial, etc.; the parish priest, according to the plan, was an *ex officio* member; everyone who remained for a month under any ecclesiastical censure ceased to be a member—a provision that enabled the bishop to expel any member, and would make it impossible for the association to be captured by heretics or schismatics.<sup>7</sup> Such was the model for the associations proposed by the French bishops. As an English Catholic writer has pointed out, a Catholic public worship association of this kind would be more under the control of the bishop than is the present “conseil de fabrique,” which may have members who are not Catholics at all. M. Briand has stated that the plan of the Bishops was in accordance with the Separation Law. Indeed, this Minister of Public Instruction and Worship, who is a Socialist and a statesman at the same time, points out that the scruples and misgivings of the Papacy are treated *more sympathetically* in this law than they were in Ger-

<sup>7</sup> Robert Dell, *Fortnightly Review*, Oct. 1906, p. 610.

many—there the Chairman of the Public Worship Association must be a layman, in France he may be the parish priest.<sup>8</sup>

(6) For all this, however, the Pope has refused to allow French Catholics to conform to the Separation Laws. When the Pope learned of the plan of the Bishops I have just described, he is reported to have exclaimed, "They have voted against me—they have voted as Frenchmen."<sup>9</sup> It was something like consternation that went through the Catholic population of France, when the Pope's Encyclical was published last August. Diligent search, says the *Literary Digest*, fails to discover in the leading political organs a single sentence in vindication of the Pope's attitude. Twenty-three of the most prominent Catholics in France united in an appeal to him to withdraw or modify the Encyclical. They urged that the great majority of laymen, clergymen and bishops were satisfied with the new law, and believed it could be obeyed without impairing the spiritual influence of the Church. In view of this it becomes tolerably plain that the opinion and will of the Catholic Church in France have been deliberately overborne by the Pope, and that a truer title for my address to-day would be "The Conflict of the Pope with the French Republic." The mystery is why the Pope should have acted as he has. I have been puzzled and perplexed myself, but I think I have at last the clue. M. Briand says, "The French government does not find itself confronted by a revolt of the Catholic conscience, but by an enterprise which is purely political." The first part of the statement is palpably true; the second is open to doubt. There are reasons enough for suspecting political designs behind ecclesiastical actions against the

<sup>8</sup> The (London) *Speaker*, 18 Aug. 1906.

<sup>9</sup> *The Nation*, 13 Sept. 1906.

Republic, but after some study and searching I am of the opinion that in this case a subtler and deeper motive is at work. Some one has said, "The Church is Episcopal; the law tries to make it congregational." The language is epigrammatic and perhaps needs explanation to an un-ecclesiastical audience; but I suspect it goes to the heart of the matter. The theory of the Pope is that the property of the Catholic Church belongs to the Roman Pontiff and the Bishops. It is a somewhat startling proposition, but it is deliberately advanced by Pius X. The Church does not own its property, but the head (or heads) of the church—the hierarchy. This is the real reason why the Pope cannot consent to the Public Worship Associations provided for by the French law, even as the plan was drawn up for them by the French Bishops. No matter how strictly and absolutely Roman Catholic the Associations, it would be to them that the Government would transfer the property, not to the Pope or Bishops. The Pope wants his (*i. e.*, the hierarchy's) right recognized; he demands (to quote his own language), "that the immutable right of the Roman Pontiff and of the Bishops, and their authority over the necessary property of the Church, particularly over the sacred edifices" shall be established by law. In other words, he wants a legal recognition of his peculiar theory of the ownership of Catholic property. It is the monarchical theory, the absolutist theory, as opposed to a democratic theory. So far as its property is concerned, he might rewrite a famous French king's motto, and say "L'église—c'est moi," "the church, it is I." It is in accordance with the new claims of Papal infallibility, another step in the direction of ecclesiastical centralization—but it is hardly a theory which the French Republic is likely to recognize.<sup>10</sup>

<sup>10</sup> It is a curious fact, however, that in the United States all

An English writer, to whom I am much indebted in this address, says that from the charges made one would suppose that the churches in France had hitherto been entirely in the hands of the ecclesiastical authorities and that now the State was incontinently seizing upon them, while the fact is that in the whole history of France the churches have never been the property of the bishops, still less of the Pope, any more than they were in England or in any other Catholic country in the Middle Ages.<sup>11</sup> He calls the view of the Pope I have described "the modern Ultramontane notion," and says that it has never been accepted by the French nation, either in theory or practice. And yet here the Pope stands. A semi-official note was published in Rome only the 20th December last saying, "The Holy See will not desist from its present attitude until a bill is presented containing as a minimum to be tolerated an acknowledgment of the essential rights of the Church, beginning with the Catholic hierarchy, which is the divine foundation of the organization of the Church."<sup>12</sup> In an Encyclical of February, 1906, the Pope said, "That the state must be separated from the Church is a thesis absolutely false, a most pernicious error." He even described it as a "great injustice to God." And he recently exclaimed, "Nothing shall arrest our course, neither persecutions nor martyrdom, in

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Catholic property is held in the Bishop's name. But it must be remembered that our country has never had to face France's problem, for there has never been a union of Church and State, and virtual public ownership of church property, in the first place (save in some New England villages in colonial days). If there had been a Catholic establishment here it would be interesting to know if, in changing to the present system, our Government would have transferred the property to Bishops, instead of to the congregations and their Trustees.

<sup>11</sup> Robert Dell, *Fortnightly Review*, Oct. 1906, pp. 607-608.

<sup>12</sup> Reprinted in *Boston Pilot*, 29 Dec. 1906.

our work of protecting religion. Our cause is the cause of God." <sup>13</sup>

To my mind, this position of the Pope, if he does not recede from it, will be little less than epoch-making. The claim may be old, but it has never been so sharply made before. The Pope is really asking more from France than he had under the Concordat, now abolished. He is asking more than Pius IX asked of Prussia in the war with Bismarck—at least more than he got; for thirty years now church property there has been in the hands of councils who are democratically elected by all the Catholics of each parish.<sup>14</sup> He is not content to have Church property Catholic, he wants it Papal, Hierarchical—he even prefers to have the French Catholics lose their property than have it owned by the Public Worship Associations. It is an immense claim, a revolutionary one—and it is an immense responsibility he has taken on himself in making it at this critical moment.

I have spoken of his position as possibly epoch-making. But there are epochs in the decline of a people or religion as well as in its rise or advancement: and this position, if persisted in, will mark an epoch in the decline of the Catholic Church in France—yes, wherever in the world there are democratic tendencies and the people at all think. It will be written down that the present Pope cared more for a theory of ecclesiastical property than he did for the welfare of the Church, for the continuity of public worship, for the peaceful enjoyment by Catholics of their customary privileges—for a theory too, that involved distrust of his faithful subjects. It is as if a Protestant pastor should say, I cannot trust my parish or congregation, and all its property I must own in my own

<sup>13</sup> *Literary Digest*, 22 Dec. 1906.

<sup>14</sup> So Robert Dell, *Fortnightly Review*, Oct. 1906, p. 611.

name. French Catholics temporarily submit, the Bishops submit—it is a terrible thing for those who still live under the shadow of the Middle Ages to be put under the ban by the Pope; American Catholics, too, submit—though for some who have really breathed the American spirit it must be hard. But when the excitement of the crisis is over, and a period of reflection sets in, I believe that thoughtful Catholics will think less of the pretensions of the Papacy than ever before, that defections from the Church will increase, that men will feel with new distinctness that the Church as Pius X conceives it is an anachronism in the modern world. As it is, the papers tell us of profound apathy in Paris when the Separation Law went into effect (on December 11th last); the attendance in the churches at mass was indeed larger than for years, but it was mostly women; nowhere were the churches crowded—even at Notre Dame cathedral, where solemn high mass was celebrated, the edifice was only half filled.<sup>15</sup>

Is it necessary still to say a word about “confiscation”? Uninformed or else unscrupulous Catholics speak of the Separation Law as a “great National theft.” One of our American archbishops quotes significantly the commandment, “Thou shalt not steal” as applying to governments as well as individuals. But there is another command equally imperative, “Thou shalt not bear false witness against thy neighbor”—and it is false witness to say that the French Government has planned anything like confiscation. It planned a law in accordance with which Catholic parishes might now be having all the property they ever had. This law (or some similar law) was necessary, because hitherto there had been a union of State and Church—and

<sup>15</sup> *Chicago Record-Herald*, 12 Dec. 1906.

churches not having been private but public institutions and the State being always the ultimate judge of property rights, it was incumbent on the State when the churches became private to say on what terms they could have the property they had hitherto enjoyed. A new status required a new law. The Church (save in special cases) had no property rights against the State; the State was the real ultimate owner of what it possessed. The State accordingly arranged to transfer the property necessary to Catholic worship to the Public Worship Associations I have described.

But what if the associations were not formed, if the intentions of the State were frustrated? This is what has happened under the commands of Pius X. He forbade the formation of associations required by law. The result is embarrassment for the State as well as for the faithful. It has property on its hands which it cannot dispose of as it would. If then it cannot dispose of it in one way, it must in another. The only definite announcement that has been made is that property not claimed by the associations the law prescribes, will be assigned to charitable institutions. As matter of fact, the government has not done this as yet—it has been most lenient; it was to allow a year from the time the law went into effect for its terms to be complied with. According to the instructions of the ministry, no churches were to be closed—not a door or a window; and they have not been. There will be no persecution and no martyrdom, said M. Briand to an American newspaper correspondent, and he has stated officially that churches (so far, that is, as the Associations are not formed) will remain open as state and communal property, though the priests must look to the parishes for their salaries. Since, however, the Pope has positively forbidden the formation of the required associations, the situa-

tion has changed—and indeed the situation has become so entangled and confused in the last month or two that I cannot report upon it confidently as it exists at the present moment. Apparently the extension of a year's time in which to comply with the law has been withdrawn; church property not legally claimed will be converted to charitable uses soon; the allowances or pensions to priests who fail to carry out the law will be suppressed. This is the whole basis for the charges of confiscation and persecution so loosely thrown about. It is not really either, nor do I see how any discriminating or just-minded person could use this language. On the other hand, I do not see the propriety of speaking of the Church's attitude as "rebellion" or of the Pope as an "aggressor." The French government simply offered the Catholic Church an opportunity and the Church did not think best to accept it. We can only speak of what it has done as a great refusal—something in which it was quite within its rights. The Pope is a simple-minded and not broadly educated man, who stands by his ideas with a valor and firmness worthy of a better cause—he may be the tool of politicians, but he is not a politician himself—not perhaps enough of an one for the present crisis.

All the conflicts of the world are not between crime, theft and persecution on the one side and rebellion and wickedness on the other, or between things anywise comparable to these. Some conflicts are between opposing ideas, discordant necessities. Either side does what is inevitable from its own point of view.

Speaking broadly, looking at the matter from an elevation, where causes and consequences may be seen in a long train following one another, the present conflict in France is an episode in the gradual dissolution of ties that once *held together* Christendom, one incident in the

breaking up of the old religious faith that since Constantine has practically ruled the Western world. Causes far deeper than demagogues and agitators, far deeper than the present French Government or the republic, have operated to bring about this crisis. To prevent it, it would have been necessary to dam up and dry up the intellectual spirit of the modern world—the spirit that makes it modern. This is what Popes and Bishops have tried to do—they would have no science, no philosophy independent of the doctrines of the Church. In a great Catholic work published with the Pope's approval, it is said that "two great facts are opposed to the doctrine of Catholic truth: first, the coexistence of several religions in countries of equal civilization; and second, the proclamation of the independence of philosophical thought."<sup>18</sup> It is the old idea of a world sovereignty, that will brook no rival; it is Hildebrand and the great medieval popes over again. But the rival has arisen and is sweeping the field. The old, proud sovereignty is weakening, dwindling—so that one must almost pity it. The present crisis shows a once Catholic nation now arrayed against it.

It is for lovers of light and reason not to indulge in invective and abuse, (I speak now for free-thinkers like myself) to endeavor to keep the "tempered mood for higher life of states" of which Sophocles spoke, to try to see simply the truth, to allay passion not to increase it, and to speak even in a time like this, above all in such a critical time, in truth and in love.

<sup>18</sup> Pechenard, "Le XIX siècle mouvement du monde," ch. "Les Luites de l'Eglise" quoted in *The Open Court*, Oct. 1905, p. 635.

## THE RUSSIAN SITUATION

[The following addresses by Alexis Aladin, leader of the peasants, and member of the Group of Toil in the first Duma, and Nicholas Tchaykovsky, were given before the Philadelphia Ethical Society, Sunday, March 17th, just after a lecture by Mr. William M. Salter, of Chicago, on "The Russian Revolution." Mr. Salter's lecture will be printed in the April number of the *International Journal of Ethics*.]

### ADDRESS BY ALEXIS ALADIN.

A FEW years ago it was quite true that the large masses of peasantry were practically inert and politically dead. But since the time when our Duma met one year ago, we have succeeded in taking hold of the masses of the population, about a hundred million of them, and in swinging them into one mighty movement. It is difficult even for a storm to put in motion the boundless sea, but when the water is put in motion you cannot stop it. I think we need not discuss any more the question about our readiness and determination to get what we want.

In the first Duma, one year ago, our party—the Party of Toil—representing the working classes and the peasantry, had 116 representatives out of 440. The Government claimed that we were not the true representatives of the people, and accordingly dissolved us. They meant to get a new Duma less radical than the first one. They tried to attain the same end even with the first one. The peasants, who were supposed to be uneducated and inert, had the privilege of sending from every province a spec-

ial delegate, and they sent them. But all of the special representatives of this uneducated, politically inert mass of peasantry were in the Party of Toil, the extreme left of the Duma.

To change the character of the Duma the Government put forth, during the six months of intermission between the first and the second Duma, the whole pressure which a body possessing 1,200,000 soldiers in time of peace, and 250,000 Cossack troops and the whole system of police, could put forth. They put it forth to the extent of striking off the electoral list 9,000,000 of peasant voters out of 30,000,000. They knew that most of us had no houses, and they did not hesitate to ask the Senate in its judicial capacity to give a new interpretation to the electoral law, and to strike off the list those of the peasant party who did not have a house, and they amounted to 9,000,000 men. A similar treatment was accorded to workingmen. At the time of the election to the first Duma every man of 21 years had a vote. But now it was limited to the working man who had a separate lodging, or as we say, a separate chimney, so that the male franchise was transformed into a chimney franchise. Thus we lost from twenty to forty per cent of the votes of the working classes, and nine million peasantry. We lost them, but we sent to the second Duma 192 men instead of 116. It is too late to speak about a small group of reformers trying to change the government of the country. The people are united, and will dictate terms to the autocracy and they must accept them or they will have to go.

I do not mean to say that we will accomplish everything by determination only—deep as it may be, and strong as it may be. Determination is not a machine-gun, and even with the whole body of the people pre-

pared, as it is now, to oppose the government—the latter has 1,200,000 soldiers to put against us, and we cannot fight them with empty hands. We have found by bitter experience that it is sometimes rather awkward to go with empty hands against a machine gun. We do not mind our losses. In one year, beginning with the seventh of October, 1905, and ending with the seventh of October, 1906, we lost over 16,000 men and women in wounded and killed. Fighting has been done in separate groups, in Sveaborg, in Caucasia, in Crimea, in Kief, in St. Petersburg, in Siberia. Soldiers fought side by side with us, but we were defeated. We do not mean to keep up this guerilla warfare, fighting here and there—if there is to be a battle let it be a battle royal. Mr. Dooley, says, “do not ask for rights, take them.” And we mean to take them, by all means which are effective. The people as a body are resolved to get at any cost what they consider the very minimum of their rights.

In this struggle going on in my country I think it is the plain duty of America to remain neutral. Americans have come to Russia and offered to give money to the government. We organized a general strike, and the railways all stopped, which entailed immense suffering to the people. By this strike we cleared these American gentlemen out of the country. Now I have come here to tell you Americans that you can, if you will, prevent the crime of lending money to the Russian government from being committed by America; and it is your duty to do it. But there is something more in our coming. There is another reason. We do not mind any amount of losses. When our boys are taken to prison and to Siberia we do not mind it. When our women are taken to prison and sent to Siberia we do not mind it. It is *à la guerre comme à la guerre*—by thousands they go, and perish and we do

not mind it. But when our girls are taken to prison and given over for a few hours of sport to the Cossacks, we do mind it. You would not stand anything like that in a war between two nations, and if there was a war between two sections of your people you would not stand it either. You would not have stood it in your Civil War. When the jailers begin to torture their prisoners, would you sit idle and tolerate it? I hope not a single American would say yes. Well, we too, mind it; it is not a fair play; it is blows below the belt. And in the name of your glorious past, and of your own struggle in the past, we ask you, the people of America to assure us fair play.

Not only on the plains of Italy, in the mountainous districts of the Balkan peninsula, on the streets of Paris, but even here, under your glorious Stars and Stripes, our men—men of my nation—Russians fought for freedom and liberty. If you cannot remember them, go to Independence Hall, and scan the names of the officers who fell in the cause of independence, and you will find the names of my countrymen. Can you look at these names, and not give us your help? If you have not forgotten your past, you will stand by the people which is fighting for its freedom.

## ADDRESS BY NICHOLAS TCHAYKOVSKY.

It is our duty in this country to tell the last chapter of the revolutionary experiments. Invariably we hear authorities quoted on Russian events, who, in spite of all their sincerity and their good intentions, have missed the points in the last chapter. They tell of Russia of the last generation, but not of the Russia of to-day. The Russia of to-day is changed, even within the last five years, to such an extent that out of that inert, superstitious, ignorant mass of peasants and that unscrupulous and rapacious clique of autocratic bureaucrats there has come *a nation in revolution*. Only those who have lived with this nation, those who know its inner psychology, can fully understand what that means—a *nation in revolution*.

Up to the last century there were two movements in Russia, affecting various sections of the nation: the intellectuals and the masses; parties of intellectuals were working out different doctrines, different theories, and there were unconscious movements among the great mass of the population. When Alexander II introduced his measure for the abolition of serfdom, he said to the nobles, "If we do not give liberty to the serf from above he will take it from below." That was a wise warning and a statesman's voice. But though he introduced his reforms they were insufficient, and there have since arisen among the peasantry movements of spontaneous hatred of the autocratic *régime*, together with an ever-growing desire for liberty. The old persistent tendency of passive resistance on the part of the peasants—which has practically never ceased to exist during the last seven centuries—has served as a powerful traditional groundwork. Seven centuries ago we were invaded by Tartars, and our *present autocratic government* is a direct outcome of the

triple invasion of the Tartar State, of the Byzantine church and of the German bureaucracy.

Mr. Pobiedonostseff, who has been called the great prophet of autocracy, claims that the Russian people are quite different from any other civilized people; that they are guided not by reasonable considerations but by spontaneous impulses; that the government therefore must be based upon faith in divine inspiration being behind the power of the Czar, and that no other form of government but autocracy is possible for such a people. If some ground may have existed for this theory centuries ago, to our knowledge it does not exist any longer. There are no ideal rulers now, nor do the people believe blindly in the divine prerogatives of the Czar.

Originating in the Tartar invasion, and trained in Mongolian methods of oppression, the autocracy has been sustained by hard blows, the knout and the hoofs of the Cossack horses being the favorite weapons. It is on account of such methods as these that we are looking for sympathy from the other nations of the world—and because the struggle in which the Russian people is now engaged is the fight of civilization against a Tartar domination.

As to our church—which was brought from Byzantium—its pompous forms are foreign to the spirit of the people, and our clergy are absolutely unpopular with the masses. Our people are deeply religious, but they have their own religion and they are not ritualistic. Their religion has no more to do with the theatrical effects and ceremonial pomp of the Greek church than it has to do with the German bureaucracy, which was introduced by Peter the Great and his successors. Our Slavonic masses have always had their unwritten laws by which their public and *family life* are regulated; the communal possession of *their lands*, and managing their own affairs by a self-gov-

erning *mir* are essential parts of that unwritten law. The laws that have been forced upon them from above are absolutely foreign to them, and they have always passively resisted them. That element of traditional struggle is one of the forces now coming into play, which was overlooked even by such an unimpeachable authority as George Kennan. He saw the movement of the intellectuals, based upon Western science, and he understood it at once. But what was going on through the great masses, through the millions of our people—like the waves of a great ocean, from year to year—that he could not understand, because he never even saw it.

It was my privilege to be brought up among the peasants in Russia. Since the age of six I grew up with them, played with the children, knew their sorrows and their joys, and learned how to understand the peasant psychology. Their ideals and aspirations have nothing to do with the bureaucracy—that official scum which lies on the surface of our nation. That scum has become hardened into a crust, preventing the new tissue from growing underneath; but when the masses of our people arise in their might, it will be thrown off. But it is not an easy matter to throw it off. For thirty-five years we have tried to do so; but it is not an easy matter to move a nation of 140,000,000, to inspire them with faith in the possibility of another and higher form of national existence, to make them realize its loftiness, and to risk for it their lives and everything dear to them.

In 1848, when Emperor William, the grandfather of the present Emperor of Germany, saw that the masses of the working classes were really in earnest in their demands and prepared to die for their rights, he bowed before the corpses of Berlin workmen who were killed by the troops, and granted the people a Constitution. But

our "Tartar" government is incapable of these concessions. What has been done for the Constitution that was wrung from the government by the general strike of October, 1905? On the very next day, when the people were rejoicing at this concession, when the people—dressed in their best clothes—went out into the streets to voice their rejoicing, the government introduced in our public life a spectre of death. They were knouted by Cossacks, and shot by bands of ruffians supplied with rifles and revolvers of the governmental type. The portrait of the Czar and ikons were placed in the hands of those who were blessed in the cathedrals, and they were called to do the sacred work of "protecting His Majesty from his internal enemies." A procession of school children in Kursk was trampled down by the hoofs of the Cossack horses, slashed by their swords and whipped by their knouts. There were 500 corpses of the massacred in one day before the railway buildings at Tomsk. There were a series of such massacres all over Russia in 1905, when over 14,000 lost their lives and 18,000 were mutilated through these persecutions.

On the other hand, our nation has shown a remarkable constructive power. This is what happened in hundreds of places when the Constitution was announced: the former incompetent officials disappeared, and local committees of the best men to regulate the life of the community, were elected by the population. For over two months they lived quite happily, life and property being much better protected than under the autocracy. But after two months the autocratic government determined to crush down the new order by armed force, and they jailed, executed and banished the members of these committees by hundreds, and they installed again the ejected *and banished* officials who had hid themselves lest the

people should revenge upon them their former misdeeds. Such is the destructive function of the autocracy against the constructive power of the people.

It is not true that modern Russia consists only of corrupt officials and ignorant and silent masses. Owing to fifty years' work of Zemstvos we have quite a class of experienced and honest public servants—doctors, engineers, schoolmasters, agriculturists and others employed by Zemstvos—technically competent men who are absolutely sincere and earnest in their work of building up the welfare of the nation. This class is taking no part in the present government work. To offer a situation to one of them would be to insult him, and to say of one that he expects a government position would mean to discredit him, to compromise his reputation. This class occupies an intermediary position between the corrupt official and the people. Moreover, there is still another element, a new class formed of the leaders of the mass of the people—the peasants and working classes. They have caused the people to organize in thousands of unions and groups. The government fears them and does everything to remove them, arresting and exiling them without a trial. Thus the autocracy is trying to prevent popular energies from taking any new shape.

It is not true to say that we are not prepared, that we are not organized. Our working classes are organized, as was seen by the general strike of October, 1905. You may call it passive resistance if you like, as it was not the strike of a class, but of the nation. Never perhaps in all the world was there seen such a unanimity among such a large body of workers and professionals of all sorts. Further, it is not true that even the army is faithful to the throne. In seventy out of two hundred and eight regiments constituting the regular infantry, political de-

mands were put forward by the soldiers, such as free land for the peasants, general education, liberties, etc. Up to five months ago we had no officers on our side. Now we have the positive statement that in the northern military district alone there are over three hundred officers who have joined our cause, and in the Caucasus over seventy. As to the soldiers, we have a large proportion of the army on our side.

Though you have seen lately a state of comparative quiet in Russia, it is not that the people are pacified, but because we are in a better position to hold our people back. When we are ready, then the signal will be given, and Russia will be freed; and peace and justice will be re-established.

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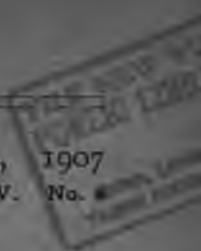
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DAVID SAVILLE MUZZEY

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## THREE HUNDRED YEARS OF ENGLISH SETTLEMENT IN AMERICA\*

BY DAVID SAVILLE MUZZEY.

NATURE keeps no anniversaries. In eternal omnipresence, all her mighty works are ageless, ever old and ever new. We tear the last leaf from the calendar of the old year, or close the thick volume of the old century, with its long record of routine, its idyllic stanzas of joy, its ugly blots of cruelties and wars, its noble passages of duty bravely done, its tender chapters of sacrificing love, its smooched erasures of short-sighted error. We greet the new epoch for its promise of new possibilities. But the sun does not pause to marshal the hosts of heaven for praise or censure, reminiscence or prophecy. A great day comes in the life of a nation, when a king is mounting the scaffold, or the Independence Bell is ringing, or the awful tidings of a Lincoln's death is running over the wires of the land; a great day comes in the life of an individual, when the pains and sacrifices of years are rewarded by a great discovery in science, or some spiritual struggle issues in victory or defeat—yet that day the sun as common makes his course from dawn to dark, the rose blooms on the June air, or the dead leaf is whirled by the November wind, as though there were no drama in all creation, but only the unwasting process of untiring cosmic power. Nature keeps no anniversaries, because nature has neither regrets nor hopes, needs neither reminder

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\*Given before the Society for Ethical Culture in New York April 7th, and in Philadelphia April 14th, 1907.

nor spur. But man lives by ideas. The ideals of wisdom which are distilled from history, the glimpses of freedom for which their ancestors have given their lives, the courage of humanity's prophets, the out-launching of bold explorers on the stormy ocean or on the still stormier seas of innovation and reform, the gains of science and the priceless gifts of art—these are the food which nourishes the human spirit. The contemplation of these ideals with their encouragement and their warnings, their rebukes and their inspiration, is the true object of our anniversaries. The festival spirit has a deep ethical significance; it is our chief preservative from selfish isolation and self-satisfied stagnation. It reviews some splendid achievement of the past. It reveals to us our own imperfections. It vouches for the continuity of the life of humanity, while it invites improvement. Happy is the land of festivals! Happy the nation which can still recognize the great days and deeds of its past, still dwelling on the blessings they have brought! So long as this spirit lives a people cannot wholly perish.

This train of thought has been suggested by the approaching celebration at Norfolk, Virginia, of the 300th anniversary of the first permanent settlement of the English colonists on the shores of America. On a Sunday morning in January, 1607, three small ships were impatiently waiting in the Downs for a fair breeze to take them to Virginia. The romantic age of adventure was past. "To the spacious times of great Elizabeth" had succeeded the stern century of the Stuarts, destined to see England torn with religious and political strife, in conflict with tyranny and bigotry on the throne, but emerging from this strife a self-governing people. The hundred or more men on board the three ships in the Downs were not sailing as they sailed in the days of Hawkins and Drake to

find the Northwest passage to China or to chase the Spanish treasure ships on their way from Mexico and Peru. They were sailing to found a colony, to establish a home in America. They were a poor lot for settlers, to be sure. Only one out of ten were skilled workmen. There were but six carpenters and one blacksmith among them, and they were not much strengthened by the addition of several jewelers and a perfumer who came by the next passage. England had plenty of men sturdy enough to cope with the hardships of colonization in the new land, as is well shown by the history of the northern colonies of Plymouth and Massachusetts Bay; but unfortunately for several years the English companies who sent settlers to the Southern colonies seemed to think that the idlers of the London streets, who had been driven off their farms when big land owners converted their holdings into sheep-runs, or even the inmates of the London prisons, would do as well for wild Virginia as men of courage, strength and principle.

Toward the end of April the ships came in sight of land, and passing between the noble capes that guard the entrance to Chesapeake Bay, cast anchor at the mouth of a broad river which the settlers called the James, in honor of their king. They unwisely selected a low-lying fever-haunted peninsula, some thirty miles up the river, for their settlement, and called the group of rude houses by the name of Jamestown. All traces of the early settlement have long since disappeared. Only the ruined tower of a church built by a later generation of colonists survived the fire which Nathaniel Bacon's rebels set to the town, and still stands among the tall pines to mark the site of the original settlement. The dark river flows in silence by the solitary island where once were heard the

commanding voice of John Smith and the marriage vows of Pocahontas.

The story of the spread of English stock over this continent during the three hundred years that have elapsed since the foundation of Jamestown is familiar to American schoolboys. How the little settlement struggled against fever, famine and the Indians; how just as it got firmly on its feet the king took away its charter and made it a crown colony; how other settlers, driven from home by the stupid religious persecutions of James and Charles, came to the northern shores and founded the Puritan colonies of New England; how the English took New Amsterdam and the Hudson from the Dutch, completing their control of the Atlantic seaboard; how the high Anglicanism of Clarendon's Code, the cruelty of Lauderdale, and the dragonnades of Louis XIV sent thousands of English Puritans, Scotch Presbyterians, and French Huguenots across the water to enjoy the toleration of the colonies founded by William Penn, Roger Williams, Lord Baltimore, and the Carolina Proprietors;—how when the eighteenth century came and the great periods of immigration were passed and the mother country, in order to keep the plantations in firmer dependence, attempted to enforce harsh laws, the colonies from Massachusetts to South Carolina began insensibly to develop toward independence through their lofty conception of the rights of English freemen; how finally when the danger from the French and the Indians on their western borders had been removed by the fall of Quebec, they first petitioned then defied George III, and finally, fired with the unquenchable flame of freedom, drove back oversea the incompetent generals whom he sent to chastise them into *submission*;—how the new league of States, distracted by jealousies, burdened by debt, torn by internal dis-

sensions and rebellion, threatened to fall asunder in anarchy, until bound into a lasting union by the wise counsels of Washington, Hamilton, Madison, Morris, and Dickinson; how Thomas Jefferson became the second founder of the Republic when he purchased the great territory of Louisiana from Napoleon Bonaparte; how by the second war with England we fought ourselves free of entanglements in European politics and vindicated our independence in the eyes of the civilized world; how our pioneers flocked westward, down the rich valleys of the Ohio, the Cumberland, and the Tennessee, along the Northern Lakes and over the southern gulf lands; how we took Texas and the Spanish-Mexican lands beyond the Louisiana frontier and divided with England the great territory of Oregon, extending finally, after three-quarters of a century of expansion, an unbroken country from the Atlantic to the Pacific;—how the dark cloud of slavery hovered over our land for forty anxious years from the Missouri Compromise, till it broke in the fearful lightning flash of Beauregard's mortars, sending their screaming shells across Charleston harbor to Fort Sumter; how the ship of state staggered and weathered the storm, but came back to port with its captain lying on the deck, "fallen cold and dead"; how our land rallied from the shock of war and entered upon an era of commercial and industrial prosperity unparalleled in the history of the proudest world empires; how finally the ships of war and the ships of peace have carried our flag to the far lands of the old hemisphere, and put upon us the awful responsibility of justifying our sudden departure from the national policy of a hundred and thirty years.

What a land we have become! How boundless in resource, how confident in enterprise, how tireless in energy! The hundred struggling colonists of Jamestown

have increased to a people of 80,000,000, and the fringe of English settlements along the Atlantic seaboard has spread steadily westward through the gaps of the Alleghanies into the rich river valleys of the Mississippi basin, across the wide plains of Louisiana to the Rockies, and over the silent heights of the vast plateaus of the Sierras and Cascades into the enchanted lands of the Pacific slopes—the Garden of the Gods. The man with the axe has followed close on the heels of the man with the gun and bowie-knife; and the man with the plow and harrow has followed close on the heels of the man with the axe. A fifth of our 2,000,000,000 acres are already under cultivation—an area equal to three times the size of France; and still nearly one-half of our arable and fertile land remains virgin soil—a tract more than double the size of the Empire of Germany. The 6,000,000 farms of our country represented by the census of 1900 in round numbers a value of \$20,000,000,000 and returned in that year the magnificent total of \$4,000,000,000 worth of products, over 75 per cent of which were grain and cotton alone. Out of these products our own growing population was fed and \$850,000,000 worth were left for export to foreign lands.

But our agricultural supremacy is, after all, an old story. It is to commerce and manufacture that we must turn to realize the strides our country has made within the lifetime of our young men now in college. For while our agricultural exports have increased 34 per cent in the last twenty years, our manufactured exports have increased over 250 per cent. In 1897 Pittsburg steel undersold English, German and French, and the iron markets of the world were ours. In 1899 we surpassed England in the production of coal, mining that year 230,000,000 tons, or one-third of the total production of the world.

In 1901 our export trade surpassed for the first time that of Great Britain, reaching a total of \$1,487,000,000; and still our domestic commerce was ten times our foreign trade. Last year the tonnage passing through the Sault Ste. Marie was five times that which passed through the Suez Canal, and the Lake freight rates of a fraction of a mill per ton-mile (the lowest freight rates in the world) netted a total of over \$60,000,000. The census of every department and bureau of our Government, the statement of every bank and trust company, the report of every railroad and steamship line brings the monotonous good tidings of unexampled prosperity. Our debt is a billion, our wealth has already passed a hundred billion. The circulation of money is \$33 per capita, and our debt but \$11 per capita. If our debt were entirely held by foreign nations, and a direct tax were levied for its immediate liquidation to the last penny, it would withdraw but one-third of the money in circulation; while such a tax for such a purpose would leave every other country of the civilized world bankrupt. The cost of running our post office alone in 1906 was more than double the cost of running the whole country on the eve of the Civil War. We stand aghast at these figures. Our land is drunk with prosperity. Our financiers think in hundreds of millions, where they thought in tens of thousands a generation ago. Our people are becoming a prey to magalomania; they are hypnotized by bigness; they are celebrating their feast of commercial glory with all the paraphernalia of golden goblets and ivory couches. But still an awful prophetic voice is heard above the din of the feast—What shall it profit a nation, if it gain the whole world-market and lose its own soul?

I do not see how we can finally and definitely compute the relative values of life in two widely separated periods

of history. I do not know how we can say that life on the whole is better in the year 1907 than it was in the year 1607. We do not know how much the optimist's assertion that it is better is commendable faith that it must be so, or how much the pessimist's assertion that it is not better is due to the fact that the evil of a past age is buried with it while the good lives on in history. Our age may seem worse just because we live in the midst of it, before the kindly acid of history has eaten away much of its dross. For all our elaborate records, reports, and statistics how little of the real daily life, the vital atmosphere of our own age will be felt by the men who see the dawn of the twenty-first century. They will have their own concerns, their own business and desires, their own news and fashions, as we have to-day, and all but a mere handful of scholars will be rather impatient (as they now are) with a musty past. Yet it is the great boon of historical reflection that by it we may in part at least issue from the narrow sphere of present circumstance to which each of us seems to be condemned at birth, and discover our true and larger self in all the currents of history that have contributed to our heritage and set the aspirations of our life. It is with the hope of contributing to this stimulation of our ethical life that I wish to dwell this morning on some of the aspects of the life of our forefathers on this continent, to ask what were the qualities which made their life the precious inheritance that it is to us, and to consider whether we have been and are now being faithful or recreant to the great trust they left us.

I see as the most conspicuous of the qualities of our forefathers a sturdy love of liberty. Whether we go back only two generations to the days of great deliberations in our halls of Congress, the days of Webster, Benton, Clay, *Calhoun* and *Toombs*; or four generations to the war

which made us an independent nation; or nearly ten generations to the struggling infant settlements of Jamestown and Plymouth Rock, we are met by sturdy men who are jealous of the rights of free-born citizens of English tradition, the sons of Magna Charta and the stout parliaments of Queen Elizabeth. While the people of the continent of Europe had been suffering progressive subjection to their monarchs, and receiving the royal bailiffs, commissioners, governors into their communities, the English towns, secure in their early Norman or Plantagenet charters, were developing an independence in thought and action which was to startle the world in the 17th century. The same generation that sent the colonists to Jamestown and Massachusetts Bay published over 30,000 political tracts on the rights of sovereign and subjects, and ended by depriving a tyrannous king of both his throne and his head. It was a liberty-loving people that came to these shores, then, in the first half of the 17th century, somewhat sobered of the romance of Elizabeth's sea-rovers and not yet corrupted by the venal statesmanship of Shaftesburys and Walpoles.

The spirit of liberty of the early settlements manifested itself in many forms. Politically it nurtured a valiant republicanism whereby the men of Massachusetts dared to defy Charles Stuart ten years before Cromwell's ironside drove him off the field of Naseby. Socially it called out a sense of diligence, of the responsibility of each for the welfare of the whole, which made the colonists steadfast in the contemplation of hardship and brave in the face of danger. Spiritually it engendered an exaltation of soul and a dignity of destiny which invested the meanest concerns of life with great importance. Were they not all done under the great Taskmaster's eye? Were they not all opportunities for manifesting the glorious liberty of the

sons of God? It was a double deliverance from the tyranny of Satan and the tyranny of the Stuarts to which the 17th century Puritans were led by their captains, Calvin and Cromwell. In the enthusiasm of that deliverance the world's values were recast. The last were made first and the first last. The great were made small and the small great. Charles Stuart, so lately king by the grace of God, was led to his chapel a few days before his execution to listen to his own funeral sermon, preached by plain Hugh Peter, late of Salem in the colony of Massachusetts Bay, on the text from Isaiah, "Thou art cast out of the grave like a carcass".

There was much that was unlovely, crude, narrow, harsh and even cruel in the exalted liberty of the 17th century Englishmen. It was so fresh as to be somewhat insolent. The Cromwells and Pymys in the mother country, the John Smiths and Thomas Dudleys in the colonies, all had considerable strut and pomposity in their character. Their opinions were starched about as stiffly as their neck ruffles. With all their republican principles in politics and religion, they were sticklers for the social pre-eminence of the clergy and for the aristocracy of orthodoxy. The names of students in the catalogues of both Harvard and Yale colleges, down to the very eve of the Revolutionary War, were printed not alphabetically but in order of family distinction, and the sons of clergymen were in italics. But in spite of all this the American colonists, whether the Puritans in New England, the Cavaliers in Virginia, the Roman Catholics in Maryland, the Scotch-Irish in Pennsylvania and the Carolinas, were above all else (as the events of the 18th century show) sons of freedom, whose ideals were more precious than prosperity and whose faith in ideals was stronger than death.

Furthermore, to the love of liberty our fathers added a love of order. Their liberty was not a rampant individualism; it was not license. And this love of order in the early settlement of our country seems to me to have expressed itself also in as many forms as there were interests in life. Politically it showed itself in a great respect for law, a stern deference to statutes which made every rebellious act of the Englishmen of the 17th century a fight to maintain the law of the land and not an attempt to overthrow it. Socially that love of order showed itself for example on its worse side by just that invidious listing in the college catalogues which I mentioned a moment ago, which to our modern democracy seems intolerably snobbish, and on its better side by the establishment of schools and the fidelity of the people to their intellectual guides; by a great respect for that highest form of order in human experience—an orderly character.

I must not dwell longer on these traits of our forefathers—their rugged spirit of liberty, expressing itself in republican enthusiasm and brave responsibilities, joined with a strong sense of order, of respect for law and reverence for true excellence. I do not say that this is a complete picture of the American colonists. I confess that it is somewhat idealized. But nevertheless the traits which I have mentioned were, I believe, both by virtue of training and by virtue of deliberate choice, the fundamental traits of the men who came out of England to settle our shores. Are we to-day faithful or are we recreant to the trust our forefathers put upon us of continuing the work of liberty joined with order? Are we, too, ready to set ideals above prosperity, or have we insensibly yielded to a growing temptation to profit by justice or injustice? Have we kept the vigor of conviction by which they literally removed mountains, or are we, while

complacently priding ourselves on losing their narrowness, also ourselves losing their strength and falling into the awful error of confusing toleration with indifference? Do we revere excellence to-day, or do we worship material force? Is our hero the man who has subdued warring traits in his nature and educated his soul to be beautiful, or is he the man who has made millions out of the mine, forest or factory, but who cannot write a grammatical letter or control a whim of temper? Which is the actual superman? Are we any longer awed by the real majesties—the majesty of Orion and *King Lear*, or do we gape at motor-cars and diamonds, setting audacity and mendacity in our firmament as the heavenly twins, and in our feverish frivolity anxious to “snip bits from the stars to adorn a girdle”? Do we think any longer; do we travail in our spirit for a better order of society; do we go about like Emerson’s neighbors, “every man with the draft of a new community in his vest pocket”, or are we driven along in the blind current of things, our discriminations sinking from the high plane of spirit to the low levels of mere style?

We are as a nation and as a community in the midst of “parlous” times. It needs no prophet of calamity, no Cassandra voice to tell us that we are confronted with grave dangers to our political, our social, and our individual spiritual life. Fraud is rampant, seeking to legitimize itself in frenzied advertising. “Things are in the saddle and ride mankind”. Hard, shrewd faces pass and re-pass hurrying by like ghosts in some commercial inferno, faces so narrow that “one eye seems to spy upon the other”. Inhumanity and cruelty have learned to walk abroad in the disguise of business industry, and the man whose legitimate business or precious investments entail *misery* on thousands of fellow-men whose cry never

reaches his ear, prides himself now on having passed beyond the brutal days when the executioner tortured his screaming victim. We scorn the trinities to-day—they smack too much of ancient Egypt and Syria; but there is one old trinity, named Faith-Hope-Love that is not improved by such a modernizing as turns faith into bravado, hope into cupidity, and love into an astute calculation of profits.

We are confronted by tremendous problems, we descendants of the old settlers. Three centuries of English settlement in America have brought us to what many believe is the parting of the ways, where we are to decide the momentous question of whether we shall remain a free and orderly people or be ground between the upper and lower mill-stones of economic and political tyranny, and separated into warring parts. What a lesson the study of our immigration problem has to teach us! What a sinister warning! The old-time Scandinavian and Saxon immigrant, who joined our own pioneers in opening the west and the northwest, settling on the farm to increase by wholesome labor our country's wealth, has yielded to the poorer type of immigrant, especially from southern Europe. These people are coming now at the rate of more than a million a year. They no longer go out to develop farm lands in Iowa and Minnesota, but stay and herd in unwholesome pestilential quarters in our seaboard centers. Since 1900 the Atlantic cities have absorbed 81 per cent of our immigrants and those who are laboring with the school problem and tenement problem in New York City know what awful significance these figures have. In our industrial world such tremendous concentration of capital is taking place that our state laws have long been inadequate to the situation and even our national government is now standing aghast before the problem of "curb-

ing the trusts." The census report of 1900 reads like chapters from "The Arabian Nights." We learn of a single steel factory in Ohio employing 7,477 men, of a cotton mill in New Hampshire with 7,268 hands, an agricultural machine factory in Illinois with 6,278 employes, and so on. And still hundreds of men are living to-day who spent their infancy in rooms where a large part of our industrial life was carried on by the actual handiwork of the family. In our political life we have entered on new ways and are hearing strange doctrines. While the religious world presents a chaos the like of which is not to be found in the history of civilization since the days of the dissolution of Roman paganism.

Whither we are tending in these days of economic, social and political and religious turmoil let the rash man prophecy. Whether as a people we are still fundamentally faithful to the splendid ideals of liberty and order, let the scholar skilled in social diagnosis say. I can do neither of these things. I have chosen the more obvious and simple role of the ethical preacher, and the burden of my text is our great opportunity as devotees of a religion of ethics to restore, preserve, and strengthen the saving qualities of manhood which made our fathers strong and our country free.

We believe in the power of men and women to make their lives consistent through moral effort and beautiful through humility and self-sacrifice. We confess the noblest religion the world has ever known, and the only one it will continue to honor to the crack of doom. In laboring to broaden the basis of our individual and social ethics we are relaying the foundations of the only enduring democracy possible—for true democracy depends neither on the ratio of representation nor on the popular *election* of magistrates, but solely on moral disposition.

As an institution we are unhampered by tradition and unshackled by the dictation of a priesthood. For us there is no desperate struggle to rehabilitate a discredited Deity, no temptation to deal slyly with an embarrassing dogma. We have not given hostages to the powers of reaction by taking vows to abide by a faith long outgrown, nor have we compromised our future by promising that we will seek no light but that which shines from a "sacred page." We welcome the whole truth of science. The inspired souls of all ages are our prophets. We are learning to think the thoughts of great nature.

Can we contemplate the glorious freedom of such a faith as this without a thrill of gratitude to the fathers who won it for us and a deep sense of responsibility for the preservation of the noblest and best in their ideals? Can we yield for more than a moment of venial weakness to that most insidious temptation to drift with the current that follows the easiest slope, and under the cowardly plea of "What am I among so many," fail to be that little that we are? Of all the lessons that these three centuries of our country's history have to teach, none is more clear to-day than that she needs men and women of brave heart and honest mind, who have not lifted up their heart to vanity nor bowed the knee to the Baal of plutocracy—brave hearts and honest minds for whom liberty is still a priceless possession, and order nature's primal law—brave hearts and honest minds whose true silent vow is that as for them and for their house the faithful of three centuries shall not have lived in vain.

# ETHICAL RECORD

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## PROGRESS OF THE ETHICAL MOVEMENT.

BY GUSTAV SPILLER,

General Secretary International Union of Ethical Societies.

### INTERNATIONAL ETHICAL UNION.

THE year 1906 ought to be a memorable one in the annals of our central organization, for, though circumstances prevented the holding of the full Congress, which promised to be very successful, yet the results attained at the International Conference at Eisenach (held from June 30th to July 3d) exceeded all expectations.

Invitations to the Eisenach Conference were sent to the national centres and to a number of friends of the Movement (in all some fifty-five persons were invited, among them the President of the Duma), and the interest displayed by those who were invited was most gratifying. Unfortunately, the time of the year was inauspicious, especially for teachers in colleges and universities, and therefore the attendance was relatively small; perhaps forty members could have been counted on otherwise. However, *Austria* was represented by Herr Wilhelm Börner; *England* by Dr. Coit, Miss Winterbottom, and Mr. Spiller (representing the Moral Instruction League); *Germany* by Professor Wilhelm Foerster, Frau Dr. Keibel, Dr. Kronenberg, Dr. Penzig, and Dr. Pfungst; *Japan* by Professor K. Yoshida; and the *United States* by

Professor Adler (the founder of the Ethical Movement), Mr. Percival Chubb, Dr. John Lovejoy Elliott, and Dr. Henry Moskowitz. After the Conference Professor Adler met in Paris the leaders and the members of the *Union pour la Vérité*.

The various centres sent some literature, including their statement of principles, for distribution among the delegates; and the English Moral Instruction League, besides exhibiting its books and its collection of syllabuses, provided the assembly with its numerous smaller publications. The literature of the German Moral Instruction League was also handed round.

Professor Adler occupied the chair during the whole of the proceedings.

The Conference opened on the evening of June 30th with a welcome to the delegates pronounced by Professor Foerster, with an introductory speech by the Chairman, and with a statement made by the Secretary, which included messages and a number of interesting answers to the following question: "What, in your opinion, are the chief hindrances to the rapid development of the Ethical Movement in your country, and what factors would favor a rapid development?" During very nearly four sessions a general discussion took place, referring chiefly to the principles and methods of the Movement. Then the consideration of a Constitution was begun, and also, at the end of the fifth session, committees were elected to report to the following session on the question of moral instruction and on the question, suggested by Professor Paul Desjardins, of drawing up a list of the names of more or less distinguished sympathizers who might be appealed to in certain emergencies. At the sixth session the following recommendations of the Moral Instruction Committee were adopted: (a) The Secretary to prepare a Moral In-

struction Report, which should contain a bibliography, and embrace all that is being done for moral instruction in civilized countries. (b) To call together a congress of teachers engaged or interested in moral instruction for the purpose of discussing principles and methods. (c) To encourage the formation of Moral Instruction Leagues in all civilized countries. And (d) to make the Provisional Committee permanent, and to strengthen it by the co-optation of representative persons in various lands.

The report of the second committee was also adopted, and the Secretary was accordingly instructed to prepare a list of sympathizers. In addition, it was determined to call an International Colonial Conference, and also to do something for the purpose of clearing up the ethical issues involved in the use of force during revolutions. Another smaller matter decided on was to prepare a pamphlet which should contain, among other things, historic documents connected with the International Union, such as the Zürich Manifesto. The seventh session was held, through the kind intervention of Professor Foerster, in the beautiful arbor on the lawn of the famous Wartburg. The Constitution was finally settled—an event of far-reaching importance, since those present unanimously and heartily assented to the following General and Special Aims:

General Aim.—To assert the supreme importance of the ethical factor in all the relations of life—personal, social, national, and international, apart from all theological and metaphysical considerations.

Special Aims.—(a) To bring the organizations in the Union into closer fellowship of thought and action. (b) To promote, and to assist in, the establishment of Ethical organizations in all countries, and to promote the incorporation of non-affiliated Ethical organizations into the Union. (c) To organize propaganda and to arrange eth-

ical lecturing tours. (*d*) To publish and spread suitable literature. (*e*) To promote ethical education in general and systematic moral instruction in particular, apart from theological and metaphysical presuppositions. (*f*) To promote common action, by means of Special Congresses and otherwise, upon international issues which call for ethical clarification. (*g*) To maintain an International Ethical Library. (*h*) And to further other objects which are in harmony with the General Aim of the Union.

The other principal provisions in the Constitution were the election of an executive committee (Professor Adler, Dr. Coit, Professor Foerster, Dr. Penzig, and Dr. Pfungst); the election of a general committee by the various national centres; and the levying of a minimal contribution of one penny for each member connected with the national organizations. The last session closed with a few parting words from everybody, and with heartiest thanks to the chairman. The same evening a well-attended public meeting, which closed the Conference, was addressed by Professor Adler, Professor Foerster and Dr. Penzig.

The executive committee met before the general dispersal, and elected Dr. Arthur Pfungst hon. treasurer, and Mr. Gustav Spiller general secretary. It was also announced that £300 had been promised towards the year's expenses of the Union, and it was decided that the secretariat should be situated for a time in Berlin.

We have space only to touch briefly on the sequel to the Conference. The constitution has been adopted by all the national organizations—Austria, England, France, Germany, Switzerland, and the United States. The following were elected members of the general committee: *Austria*—Herr Wilhelm Börner; *England*—Mr. Charles F. Cooper, Dr. John Oakesmith, and Mr. Hugh H. Quilt-

er; *France*—Professor Paul Desjardins; *Germany*—Professor Foerster and Dr. Penzig; and *Switzerland*—Professor August Forel. The *United States* have not yet elected their representatives. The executive committee has co-opted Professor Paul Desjardins; it also persuaded Professor Foerster to be its chairman and with him the secretary has now weekly consultations. The general committee has unanimously invited Professor Adler to be president of the International Union.

The centre can thus proceed without any hindrance, seeing that the organization is now as complete as can be desired. If sufficient financial support continues to be forthcoming, as is to be hoped, the outlook for integrating and expanding the movement will be most encouraging.

The programme sketched out by the Eisenach Conference is slowly being dealt with, though it is too early to record the steps taken as to (a) the Colonial Conference and (b) the treatment of the question of the ethical attitude towards revolutions. (c) The Moral Instruction Report will be probably completed by the end of April, and will also comprehend the moral instruction connected with the religious lessons given by the different denominations, as well as the larger question of moral education. The bibliography will contain some 400 titles or more. All the other recommendations of the Moral Instruction Committee are also being attended to, and definite results of some value may be expected by next year. (d) A list comprising the complete literature published by the various ethical centres has been printed and sent, through the individual organizations, to each member of every Ethical Society. (e) It has been arranged that a number of Societies, lecturers, and friends of the movement—in all some thirty—should receive at less than half-cost the whole of the current literature published by ethical cen-

tres, excluding books and also publications in the subscriber's country of residence. (f) The plan of building up an international ethical library has not been lost sight of, and already some two hundred volumes on moral instruction, besides much other movement literature, have been collected. One of the principal aims will be to store in the international archives a complete set of the publications issued in connection with the Ethical Movement, and national centres generally will be encouraging to possess such sets for the use of lecturers and others. (g) The list of sympathizers who, through their position, may be of special assistance has unhappily, for lack of time, not yet been compiled. (h) The Secretary, through the courtesy of the German Ethical Society, keeps office hours (Thursdays 10 to 12 A. M., Unter den Linden, 16 III, Berlin), and has had among his callers friends from America, England, and Germany.

In concluding this portion of the Report the General Secretary wishes to express his profound gratitude to the many Secretaries and others who have assisted him in his labors. Without such active sympathy on the part of secretaries, leaders, members of committees, and many other persons, our International Secretariat would be paralyzed. With such help, no task is too great or too difficult.

#### ENGLAND.

After two years' sitting of a Special Committee, the Congress of the English Union of Ethical Societies had laid before it last July a new formulation of the General Aims of the Union. The proposed Object and Principles, unanimously agreed to by the Special Committee, were discussed at two meetings of the Congress, and were finally adopted with a few alterations. This is perhaps the

first time that an ethical organization has stated what, in its opinion, are the proper motives of conduct and in what way help for man may be attained; previously these questions were left open, or defined negatively as not depending on the belief in a deity or in a future life. It should be mentioned that the new statement is the work of a committee rather than of persons for formal propositions, amendments and votes were practically excluded in the final committee stage. We reproduce herewith the Object and the Principles:

The General Object of the Union is:

To advocate the supreme importance of the knowledge, love and practice of the Right.

The Principles of the Union are:

(a) In all the relations of life—personal, social, and political—the moral factor should be the supreme consideration.

(b) The love of goodness and the love of one's fellows are the true motives for right conduct; and self-reliance and co-operation are the true sources of help.

(c) Knowledge of the Right has been evolving through the experience of the human race: therefore the moral obligations generally accepted by the most civilized communities should be taken as the starting point in the advocacy of a progressive ideal of personal and social righteousness.

(d) For each individual, after due consideration of the convictions of others, the final authority as to the right or wrong of any opinion or action should be his own conscientious and reasoned judgment.

(e) The true well-being of society requires such economic and other conditions as afford the largest scope for *the moral* development of all its members.

(f) The scientific method should be applied in studying the facts of the moral life.

(g) The moral life involves neither acceptance nor rejection of belief in any deity, personal or impersonal, or in a life after death.

(h) The acceptance of any one ultimate criterion of right should not be made a condition of ethical fellowship.

(i) Ethical Fellowships are the most powerful means of encouraging the knowledge and love of right principles of conduct, and of giving the strength of character necessary to realize them in action.

England can boast now of forty Ethical Societies. The Union, too, has seen the importance of organized propaganda and has appointed Mr. Harry Snell as organizer. Unfortunately we have to report that *Ethics*, up to recently a weekly paper, has become a monthly; the name is now the same as it was when it was founded, *The Ethical World*.

The Moral Instruction League has a great triumph to record. After persistent agitation it succeeded last year in inducing the Board of Education to make Moral Instruction a regular subject in all schools. Yet the triumph is incomplete since, where direct instruction is not judged to be practicable, the Moral Instruction is allowed to be indirect. The English Board of Education has, however, for a series of years increasingly insisted on the ethical element in school life, and there is every likelihood that the Board will bring more and more pressure to bear until definite and systematic Moral Instruction is given in every publicly supported school.

#### FRANCE.

The *Union pour la Vérité*, which is the name of the re-organized *Union pour l'Action Morale*, has formally joined the International Union. Monsieur Paul Desjar-

dins, its leader, has accepted the invitation to be a member of the International Executive Committee.

The valuable series of discussions on Internationalism was completed during last year, and a new series dealing with The Reform of Judicial Institutions has succeeded it.

#### GERMANY.

The German Moral Instruction League has now finally determined on its Constitution and is hopefully settling down to propaganda work. The title of the League is "German League for Secular Education and Moral Instruction" and its Object is the following: "The League aims at the realization of a secular system of education and the introduction into the schools of a course of instruction in purely natural and human morality."

The charity organization society founded by a member of the Berlin Ethical centre, Frau Jeannette Schwerin, which has done such excellent work, is gradually, as is natural, making itself independent. Its cryptic name up to recently has been "Information Bureau of the German Society for Ethical Culture"; but henceforth it will be called "Centre for Private Help, formerly Information Bureau of the German Society for Ethical Culture." The director of this large institution is also a member of the Council of the German Ethical Society.

There is nothing special to register this year concerning the Ethical Movement in Germany.

#### JAPAN.

Mr. Walter L. Sheldon, the lecturer of the St. Louis Ethical Society, paid last summer a seven weeks' visit to Japan and was enthusiastically received there by the ethical group. He also gave a lecture at one of the large

private universities before some 400 students and professors and addressed about 800 young women at the Women's University. The Japanese "Philosophical Periodical" of January, 1907, prints a Japanese translation by Dr. Nokami of Prof. Wilhelm Foerster's pamphlet "Ethische Kultur und Genauigkeit."

#### SWITZERLAND.

The Society in Lausanne has continued its activities and a number of lectures were delivered in the *Maison du Peuple* by Dr. Dutoit, M. De Morsier, Prof. Forel, and others.

#### AUSTRIA.

The Vienna Society is laudably anxious to spread the Movement nationally. Its periodical Report has become the Report of the Austrian Society. Branches of the Society have been formed in Krakau and Güntersdorf, and there is hope of the formation of a branch in Radautz, where a goodly number of members have been already collected. The Society has, as previously, taken an active part in several important reform movements of a distinctly ethical character; it has made inquiries into some grave social problems, such as those involved in pornographic literature and the protection of unmarried mothers; and it has arranged a number of useful discussion evenings.

#### INDIA.

The Students' Brotherhood continues its ethical work in a hopeful spirit. The Presidential Address at the 12th Annual Meeting in July last was delivered by the Honorable Mr. Justice Beaman. The address was distinctly ethical in character. It pleaded for a more cheerful de-

votion to the present and future, letting the past and its failures take care of themselves.

#### AMERICA.

*The American Ethical Union* will hold its Eleventh Convention in New York, May 9th to 12th, when matters of special interest to the Ethical Movement will be discussed, namely, the completer organization of the Union, more systematic propaganda, and closer touch with the international Ethical Movement.

In connection with the Convention, there will be three public Conferences on Moral Education. To these Conferences are cordially invited all persons who are interested in the subject, both individuals and representatives of all organizations, directly or indirectly concerned in the work of Moral Education.

The following is the provisional program of topics:

*Thursday*, May 9, 2.30 P. M.—Meeting of delegates. Reports and discussion: Vital Problems of the Ethical Movement.

8 P. M.—Address by Prof. Adler. Reception.

*Friday*, May 10, 10 A. M. and 3 P. M.—Problems of propaganda: Project of Summer School of Ethics, Normal Classes for Ethical Teachers, Extension Work, New Societies, Revised Constitution of Union, etc.

#### *Conferences on Moral Education.*

8 P. M.—Moral Education in relation to the Home, to Political Life and to Industry and Business.

*Saturday*, May 11, 10 A. M.—*Direct Moral Instruction*—Materials and Methods. In Public Schools, etc.

3.00 P. M.—*Indirect Moral Instruction.* The Ethical Significance of Literature and the Festival. Ethical Uses of History. Teaching of Civics, etc.

*Sunday, May 12, 11.15 A. M.*—Closing Exercises at Carnegie Hall.

A detailed program is being prepared, and when ready may be obtained of S. Burns Weston, Secretary of the American Ethical Union, 1415 Locust street, Philadelphia.

The *New York* Society for Ethical Culture reaches its 31st Anniversary in May. It is taking steps toward raising a fund to build a hall adjoining the Ethical Culture School at 63d street and Eighth avenue, opposite Central Park. It has already secured about \$100,000.00 for the purpose. The site was purchased by the Society several years ago.

The following announcement has been made by President Butler, of Columbia University: The Prussian Ministry of Education has appointed Prof. Adler as Roosevelt Professor in the University of Berlin for the year 1908-9, upon the nomination of the Trustees of Columbia University where he holds the chair of Political and Social Ethics.

Mr. Salter, the lecturer of the *Chicago* Ethical Society, spent last year in Europe, chiefly in Italy, and has given a number of lectures since his return, before the Chicago and Philadelphia Ethical Societies, based on his observation of social movements while abroad. Mr. Salter has taken up his residence since his return at the Henry Booth House, a neighborhood settlement which is proving of great benefit to the dwellers in the district where it is situated. The Henry Booth House was built by the Society, after a fund of \$25,000.00 having been raised.

The *St. Louis* Society has had a remarkably successful year, notwithstanding the fact that Mr. Sheldon has been kept away from the platform by illness. He has been

able, however, to make all the arrangements for having the platform supplied by other speakers.

The *Philadelphia* Ethical Society has recently held its 22d Annual Meeting. New Century Hall, where the Sunday meetings are held, accommodates between 500 and 600 people, and is filled every Sunday. The Sunday-school has an enrollment of over 200, including teachers.

An important step taken by the Society during the past year was the purchase of a house in the Southwark district (Front and Ellsworth streets) for settlement work at a cost of about \$4,000. There are over twenty paid and volunteer workers engaged in the activities of the House.

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## Moral Instruction in the Public Schools

ALICE L. SELIGSBURG

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### **Mr. Walter L. Sheldon**

THE death of Mr. Walter L. Sheldon, on June 5th, after an illness of ten months, is a most serious loss, not only to the St. Louis Society but to the whole Ethical Movement. Mr. Sheldon founded the Society in St. Louis twenty-one years ago, and his great ability, intense earnestness and whole-souled devotion as its leader and lecturer, have made it one of the largest and strongest of all the Ethical Societies.

An appreciation of Mr. Sheldon's life and work will be given in a future number.



# THE MORAL NATURE OF THE CHILD IN RELATION TO MORAL EDUCATION\*

BY PROFESSOR JAMES H. LEUBA, BRYN MAWR COLLEGE.

ALLOW me to remind you that the human being is both physical and psychical—he has a body as well as a mind—and that therefore factors of two orders psychical and physical are to be considered in ethical education.

I shall not dwell long upon the relation existing between the physical and the moral. The time when consigning the body to Hell was thought to be a way of saving the soul is past. It is now recognized and acknowledged that in a very intimate sense body and mind are one, and are damned or saved together. But, we have only begun to realize the extent to which our conduct is rooted in qualities and propensities of our bodily organism. We have not even made a start toward learning how to modify undesirable qualities and propensities by physical means; yet, there can be no doubt that, did we only know how, temperament itself could be modified by the right use of the proper kind of foods and drugs taken early and long enough. We are, however, learning the disastrous influence upon mental and moral growth of common defects of sight and of hearing, of adenoid growths, of chronic, irritating discharges from mucous membranes, of insufficient nutrition. In a few cities a determined and in-

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\*Address before the Moral Education Conference, held under the auspices of the American Ethical Union, New York, May 11, 1907.

telligent effort is being made to remedy these physical evils, or, where they cannot be cured, to place the children in classes fitted to their condition. If anyone among you is tempted to think that I am giving undue weight to these slight physical disorders, let him take the trouble of informing himself on the mental retardation, and even permanent stupidity, engendered by the presence of, for instance, adenoid growths. In this city, which by reason of its size, of its wealth, and of its scientific resources, should be in the lead, what is being done as well as the necessity for it may be gathered from the following abstract from the report of Superintendent Maxwell:

"Up to a comparatively recent date the Health Department of the city, in its examination of school children, confined its energy to the detection of contagious disease, and to the temporary exclusion of pupils suffering from such disease. Except in Manhattan, the work of the Health Department in the schools is still so limited. When Dr. E. J. Lederle was commissioner of health a beginning was made in the examination of children in Manhattan to discover defects which retard physical development and intellectual progress. Under Dr. Thomas Darlington this work has been continued and extended. During the year 1906, 78,401 children were examined; and the following are some of the results:

|   |        |
|---|--------|
| No. of cases of bad nutrition .....             | 4,921  |
| No. of cases of enlarged anterior glands .....  | 29,177 |
| No. of cases of enlarged posterior glands ..... | 8,664  |
| No. of cases of chorea .....                    | 1,380  |
| No. of cases of cardiac disease .....           | 1,096  |
| No. of cases of pulmonary disease .....         | 757    |
| No. of cases of skin disease .....              | 1,558  |
| No. of cases of deformed spine .....            | 424    |
| No. of cases of deformed chest .....            | 261    |
| No. of cases of deformed extremities .....      | 550    |
| No. of cases of defective vision .....          | 17,928 |
| No. of cases of defective hearing .....         | 869    |
| No. of cases of defective nasal breathing ..... | 11,314 |
| No. of cases of defective teeth .....           | 39,597 |
| No. of cases of deformed palate .....           | 831    |
| No. of cases of hypertrophied tonsils .....     | 18,306 |
| No. of cases of posterior nasal growths .....   | 9,438  |
| No. of cases of defective mentality .....       | 18,557 |

"The total number found to require medical or surgical treatment was 56,259, out of 78,401 examined. The great majority requiring treatment were among those backward in studies, from one to five years behind the grade to which, on account of age, they would naturally belong. Experience has amply demonstrated that when a child is intractable or deficient, and is at the same time suffering from a removable physical cause, the removal of that cause almost immediately works a wonderful change, both in deportment and ability. If any way could be devised by which all children suffering from the maladies reported by the Health Department could have proper medical and surgical treatment, not only would such children be enormously benefited, but the present school facilities could be utilized to much better advantage."

I pass on to the consideration of moral education dealing directly with the psychic nature of man, and I begin with a truism.

From the point of view of conduct nothing more can be desired for a man than that he should know at any particular moment what he ought to do and how to do it, and, that he should have the physical and moral energy to make a start and continue to the end. Ethical training is to strive, then, toward two more or less distinct, and yet never to be isolated, ends: (1) *The enlightenment of the will.* In itself the will is blind. Knowledge is required in order that we may judge aright. Power without knowledge is a curse. (2) *The creation or the stimulation of appreciation of the good, the beautiful and the true—an appreciation so clear and so vigorous that conflicting tendencies will be overpowered.* For the knowledge of the right is not sufficient for its performance. To this insufficiency every day of our lives testifies. To knowledge must be added the enthusiastic temper, the devotion, the love, which dissipate opposition whether it comes from within or from without. "No heart is pure that is not passionate; no virtue is safe that is not enthusiastic," says the author of "Ecce Homo."

*Knowledge* and *power*, or, if I may be allowed to use devotion as a synonym—*knowledge* and *devotion* is, as I understand it, the double aim of moral education.

Knowledge of what is right is obviously the first requirement of good conduct. It is therefore natural that the intellectual, or, if you please, the formal side of education should have been the first to occupy the attention of ethical philosophers. From the time of the Greeks to our own days they have searched for what they termed the *summum bonum*. In their pre-occupation about this they have forgotten, meanwhile, the dynamic problem. As a matter of fact, one whole school of ethics practically denies the dynamic problem. It affirms that clear knowledge of the right is all that is wanted. In opposition to this intellectualistic point of view, Christianity declared that salvation is not by knowledge but by Faith; and, it found in Love the principle of perfect life. Knowledge, said the Greeks; faith, love, devotion, says Christianity, hold the key to the ideal life.

The task before us to-day in the education of the young is to unite these two meanings. And since our knowledge of what is right is far in advance of our practice, the more urgent problem is to find ways and means of generating a spirit of positive and ardent devotion to moral ideals. It is the more pressing problem for two reasons: Our actual moral ideals, however defective they may be, will thereby be sooner realized and the more effective way to increase our knowledge—or to lead to its increase—is the practice of that which at the present moment seems best. The greatest defect of our ethical training is not so much its failure to teach what righteousness is, and to point out that which is righteous, as it is its failure to aim at the production of moral power. In intellectual education we

have until recently failed in a corresponding manner. The end pursued was to impart information, knowledge; while it is now generally admitted that the primary purpose should be to create interest and develop mental powers. The more important improvements which have lately taken place in our schools, have proceeded from the change of mind just indicated. The aim of all instruction, not essentially technical or industrial in its purpose, should be, with regard to intellectual culture, to create interest, and develop mental powers, and with regard to moral courage, to stimulate a sense of ethical values and to induce devotion to ideals of life.

It is often said that the task of the teacher, in so far as he is concerned with conduct, is the formation of good habits. Yes, good habits should be formed. Habits make a second nature. We want children to have good moral habits. But to set up the establishment of habits as the end of moral education involves a lamentable contraction, limitation, restriction, of the energies of life. Make of someone a bundle of habits and you rob him of the most precious possessions of man. You convert a spontaneous being into an automaton: you drive out the spirit to make the machine: you do away with reflective morality. Moral habits as the end of ethical education would lead to a state of society like that of classical China.

The Christian religion in its various branches has tried, in its own way, to provide for the development of ethical power. It has appealed to the impulses, aspirations, affections, and emotions. The lay school, on its side, took up as its task the imparting of knowledge by arid intellectual methods. The two aims must be united—I do not say the two methods. How can this be done? How can the school education be made to develop mental power and

moral vigor? That is the problem before our people, and more directly before our boards of education.

Having reached this point, I have practically finished my task, since it was intended by the makers of the program that I should open the discussions of the day, and that the other speakers should tell us how the several branches of the school curriculum should be used in order to serve the true purpose of education. Before closing, however, I wish to make a general remark concerning one of the principles which, it seems to me, should guide us in this task. Man is an ethical being because he is a social being. If every individual lived in isolation there would be no morality, at least not the morality of which we are now speaking. If morality is a social product, if the moral sense is the outcome of social life, then moral aspiration and moral enthusiasm, and also moral knowledge, arise in community life out of the social relations. There is no other school of morality than life. From the point of view of ethics, the school should consist of devices for bringing to the children a greater variety, and a larger number of effective experiences than would otherwise fall to his lot. It should further seek to provide these experiences in such a way, and under such circumstances, that the child should understand their meaning and feel their potency. At this point, I shall let Professor John Dewey continue and conclude the remarks I wish to make:

"In the schoolroom," says this philosopher and educator, "the mortar and the cement of social organization are alike wanting. Upon the ethical side, the tragic weakness of the present school is that it endeavors to prepare future members of the social order in a medium in which the conditions of the social spirit are eminently wanting." "We must conceive of work in wood and metal, of

weaving, sewing, and cooking as methods of life, not as distinct studies. We must conceive of them in their social significance, as types of the processes by which society keeps itself going, as agencies for bringing home to the child some of the primal necessities of community life, and as ways in which these needs have been met by the growing insight and ingenuity of man."—"The School and Society," John Dewey, University of Chicago Press, pp. 27 and 28.

## MORAL INSTRUCTION IN THE PUBLIC SCHOOLS\*

BY ALICE L. SELIGSBURG.

ACCORDING to the curriculum prescribed by the Board of Education for the elementary schools of this city, ethics is to be included in the work of every grade. Moreover, the Board has gone so far as to provide a syllabus in ethics, for the use of teachers. But although the syllabus has marked merits, it is held by the teachers to be inadequate, for, in the first place, it does not tell them how to carry out the advice it offers; and in the second place, it does not take into account the fact that virtuous and intelligent men and women, are not by virtue and intelligence alone fitly equipped to teach ethics. Because the syllabus gives but vague instead of clear and detailed suggestions, and because the Board has not considered the need for special preparation on the part of teachers of ethics; therefore we find that ethics appears as a rule only on *written* programs, that seldom if ever are courses in the subject planned and followed in the public schools.

In order to make clear from the start just what is the thesis I wish to elaborate in the following paper, let me say, that owing to the lack of a specially prepared body of instructors, I am opposed to the immediate introduction of a systematic course of ethics into the schools; but that inasmuch as direct ethical communications must needs and

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\*Paper read before the Moral Education Conference, under the auspices of the American Ethical Union, at New York, May 11, 1907.

do take place in every class-room, between teacher and pupils individually or *en masse*, on such subjects as disorder, the punishment of culprits, promotions, lack of concentration, indolence, etc., therefore I think it is well, for the time being to utilize and develop what already exists in a rudimentary state. I think it advisable for us to move forward slowly, until we have prepared the special teachers without whom it is vain to attempt to give a systematic course. In conclusion I wish to suggest means for preparing these special teachers.

To begin with, then, let me state my objection to the immediate introduction of an elaborate course of ethics into the public schools, even granted that such a course has been carefully planned in detail for the help of teachers. As one of the speakers at the first convention of the Religious Education Association said in 1903: "Moral or ethical knowledge no more comes naturally of itself to the teacher than to any one else; and especially if it is to be presented to others must it be learned in some orderly and systematic way. The possession of personal morality no more qualifies for teaching morality, than does the fact that I personally (as far as anybody knows) possess a perfect outfit of bones, muscles, arteries, veins, lungs, etc., qualify me to be demonstrator in anatomy in a university medical school." Moreover, the sort of teaching that is based on syllabi or textbooks in the teacher's hands cannot be effective. To be effective, the lessons must be the outcome of the teacher's own experiences of life. Therefore we must try to get the teacher to follow a course of reasoning and self-searching and observation that will bring him to the conviction of the truth and the importance of the lessons he is to impart. Any less personal preparation will result in flat lessons, that will in the long

run create contempt among the children and weary distaste for whatever goes by the name ethics. It seems to me that the evils which result from poor teaching are in proportion to the closeness of the relation between the study taught and the life of the student; and that inasmuch as ethics is a partial revelation of the ways of life, the winding ways that lead from causes to their effects in the inner and outer worlds, therefore this particular study bears a most intimate relation to life; and therefore a poor ethics teacher is likely to do more harm than a poor teacher of physics, mathematics, geography, history, etc. Hence we ought not to permit anyone and everyone, prepared or unprepared, to try his hand at teaching ethics; and we ought not, by introducing ethics into the schools on an extensive scale *before* teachers are prepared for the purpose, to set in motion a force whose course it will be hard to control.

But, let us ask ourselves, is the thing we wish eventually to introduce already present in a rudimentary state? And can we build up on what we have at hand? In other words, are there any questions of conduct, which, by the very circumstances of school life, teachers are compelled to discuss with their pupils, and on which they already, often unconsciously, give more or less well-conducted lessons? If so, is it not a *comparatively* simple matter to train teachers to give those ethics lessons well which so many now give poorly? Instead of at once imposing a fully planned ethics course from without, can we not find the nucleus of such a course already in the schools? Let me illustrate my meaning. There is probably no teacher who has not at some time found it necessary to explain to the children just why they are held

to silence and order during the school session. Since this is the case, why not see to it then that the teacher herself understands the subjective as well as the practical value of discipline, and is provided with a series of lessons through whose aid she can in the first place make her conclusions clear to the children, and in the second place can win the children over emotionally, so that they will be eager to test their own powers of self-control. It seems to me that this kind of help might be given to the teachers who desired it, in classes or conferences established for the purpose. It is not enough to say, as do so many of the syllabi that I have seen: Give lessons on obedience, order, etc. We must show the teacher how to go to work. A two-fold responsibility rests upon those who urge the introduction of even a transitional course of ethics into the schools; they must first deal with the teacher as a *student* to whom the principles underlying given situations must be made clear; and then, dealing with the teacher as a *teacher*, they must supply him or her with material for ethical lessons.

But whence is this material to be drawn? Perhaps the first thought that comes to most of us in reply is that our material must consist largely of stories—historical, biographical, or purely imaginative—in prose or in verse. Indeed many persons think that the successful teaching of ethics to the young depends on the variety and beauty of the illustrative incidents at the teacher's disposal. Without a large supply of stories they fear they could not teach, for not only is the story the centre from which they work, but it is also often the circumference of their work. But, I should like to ask, do stories really influence our conduct? Sometimes, but not often, at any rate not so often as we incline to think they do. Of course they do

influence us in so far as they acquaint us with the standards of the best men of all times, and thus become part of our environment. But it seems to me that at crucial moments, stories influence us only when we find parallels in our own lives to the experiences narrated. This is so with adults, and it is so with children. A man may be emotionally affected by the tragedy of King Lear, and having an analytic mind, may see that *one* cause of the tragedy was the old King's love of flattery; yet that very reader may never discern that he himself, in his relations with employes or pupils or friends, betrays the same defect, and that it is bound to influence his fate disadvantageously, perhaps tragically too. Or a boy may read Tom Brown's Schooldays twenty times, and wish he might have gone to Rugby, and have been under a headmaster like Arnold, without ever being inwardly affected by his admiration. For just as though he had never read the book, he may continue to take part in brutal hazing, may continue to believe that teachers and pupils must be natural enemies. So it is with many of the stories children hear at school. These fail to have a moral effect, because no transition has been made from the story to the life of the hearer. Pray do not misunderstand me. I do not mean that the moral of the story is to be pointed out. I mean only that the story is to be regarded as a bit of life, to which we can find parallels in our own experience. Take the story of the brothers who quarreled and whose father sent them a bundle of fagots to break, first tied together in a bunch, and later unbound, in order to prove to them that in unity lies strength. I wonder whether this much used tale has ever led any other than the first hearers to overcome dissensions? The way to use that story, it seems to me, is to refer definitely to some work—say the

presentation of a play, or the management of a school paper—where a group in which private differences are ignored, can resist dissolution better than a group divided into self-assertive individuals.

In fact we must get most of the material for ethical lessons from *life*, especially from the child's experiences of life; and must rather use the story as an illustration or a summing up of these experiences. To take a few examples from the many questions that arise at school and need illuminating, let me cite the following:

1.—What is the use of uncongenial studies? (Lesson on self-reliance.)

2.—What are the avoidable obstacles to punctuality?

3.—Unequal talents and the award of medals and prizes.

4.—The giving of presents to teachers.

5.—Boys' fights.

6.—Shall we appoint monitors?

7.—What can the teacher learn about her pupils when they are off-guard—*e. g.*, during study hours, recess, before and after school? (This is to show that manners may be an expression of qualities of character.)

8.—Asking for help.

9.—Prompting, or giving the wrong sort of help.

These and many more are the subjects of immediate and common interest to teacher and class, that can be and in fact frequently are used as starting points of serious communications.

As has been said before, if the lessons are to be given with spirit, the teacher ought first to be convinced of the correctness and importance of the conclusions she is about to teach and ought, moreover, to have a wider view of the subject and deeper insight into the very heart of the matter than can be re-

vealed to children. For instance, before outlining for the teachers a series of lessons on tale bearing (snitching or tattling,) adapted to use in their classes, we must first try to dispel the fog that fills most minds as soon as we put the question as to the wisdom or folly of permitting or requesting children to report offenders. And we must also point out, if we can, that the problem arising at school whenever there is a conflict between loyalty to a teacher to whom a report seems to be due, and loyalty to comrades, is not a unique and isolated question, but one that comes up again and again in adult life with only a change of setting. To show how hazy are our views on some of the matters with which we *must* deal, whether we will or not, let me tell of a discussion that took place some time ago among a group of teachers, on the question above mentioned, to-wit: Is it ever wise to allow or to induce children to tell tales on one another? The opinions at first voiced were almost unanimously against reporting, for the reason that it encouraged a critical, malicious or hypocritical spirit. Nearly all the teachers asserted that they had told their classes that they would not pay any attention to tales. One teacher, however declared that it was sometimes necessary to listen to complaints; she had found that she could not always ignore them; on the other hand, realizing the wrong motives that frequently lead to tale bearing, she had notified her pupils that where-soever she found it necessary to punish a culprit against whom a comrade had informed, she would also punish the tale bearer. By making tattling a punishable offense she hoped to prevent tattling, and yet at the same time, in case there were any tattling, to preserve her liberty to punish the misdemeanors complained of. There was one teacher, indeed, who believed it was sometimes wise to

*induce* children to report one of their number. When asked to be more explicit, she said: "When any serious evil has arisen." But on probing deeper it became evident to all that they could not invariably distinguish between serious and less serious evils; in school, as in the world outside, under certain conditions it was wiser *not* to report grave offenses. Moreover, they agreed that it would be unwise to leave the discriminating between weights to children. Taking into account these varieties of opinion, this confusion of thought in regard to an important subject, must we not admit that after all, before we speak to our classes, it is necessary for us to discover the principles on which our conclusions are or ought to be based? It is for this reason that I suggest the holding of conferences with teachers, in which questions of school ethics can be discussed, and in which, after conclusions have been reached, methods of presenting the conclusions to children will be worked out.

The fact that particular occurrences have been used as the bases or starting points of talks to the class, must not be taken to imply that the lessons are to be occasional or incidental. On the contrary, I think it is often, though not always, far more efficacious to have the class and the teacher exchange views frankly on a subject when no particular occasion has arisen that calls them forth. For if the teacher brings up a matter just when it is associated in the minds of the pupils with some fault or shortcoming of a suspected group or individual, his ulterior purpose is scented, the class becomes reserved and suspicious, the teacher self-conscious.

Although at the present time it would be worse than useless for us to introduce into the schools more than a transitional course in ethics, nevertheless we may look for-

ward to the day when this rather fragmentary course may become an entering wedge for the completer more systematic course which is contingent upon our having a trained body of instructors. Before I close, I should like to ask: Are there any steps which we can take toward the creation of such a teaching force? Two means of preparing teachers occur to me, the first indirect, the second direct. In the first place, we must gradually provide a great mass of published material for ethical lessons, from which each teacher can *choose* whatever makes a strong or convincing appeal to him or her. An attempt has already been made in that direction in England, by the Moral Instruction League. Such a league should be formed in this country, first for the purpose of collecting old and publishing new material, and translating whatever of value along these lines has appeared in foreign languages; and secondly, for the purpose of establishing normal courses for teachers, the direct means of preparing teachers to which I referred a moment ago. Given a mass of printed material, syllabi and the like, without teachers qualified to use them, and the books will be stones instead of bread. We need a normal course that will prepare special teachers to use the books in the right way, a course of more than short duration, conducted by men who have devoted themselves to this kind of work. Such a course should include, among other things:—the study of the great religious and moral teachers of the past, the study of juvenile literature, the study of the moral principles on which rest the economic and social issues of the day, besides psychology, methods of teaching and practice in planning and giving lessons; perhaps even the study of the various conditions of home, school, social, business and practical life in the various classes of so-

ciety—for different points must be emphasized in teaching the different nationalities represented in our schools—and still other very serious matters need special emphasis in the schools attended by the children of the rich.

Now the preparation of books and syllabi, and the training of teachers will take time; but if the work is worth doing at all, it is worth doing in the right way, and this is the patient way. Is not our task too great for haste? Can we be too careful in accumulating our materials? Too deliberate in laying foundations? Oh that the people of our country could once learn the lesson—

“Of labor that in lasting fruit outgrows,  
Far noisier schemes, accomplished in repose,  
Too great for haste, too high for rivalry.”

Let us, in undertaking the new task, not to be too eager for *immediate* results, let us not presume to teach the children that which we have not even tried to learn how to teach; let us not as we have done so often hitherto, build an inverted pyramid fore-ordained to ruin; let us slowly lay a sure foundation, in order that the future will not need to tear down what we have raised.

# ETHICAL CONSTRUCTION AS PREPARATION FOR ETHICAL INSTRUCTION\*

By ROBERT A. WOODS.

THE mind has its being in the fulfillment of relationships. Mental action, we learn, is never complete without a process of the will confirming the interests which, when carried into action, make the person what he is. Personality is never properly revealed to itself until it is lost in action in the midst of the unexpected *contretemps* of nature or of human affairs.

Nothing is fully learned until it is conceived affirmatively and as an object of pursuit. The mind is but little shaped and guided except when it is molten and in flux. It is in the field of things craved and striven for instinctively and spontaneously that the educator's best opportunity lies. Hence the rising belief in the distinctly cultural value of vocational studies, a precise reversal of the older theory that little such result could be gained out of studies that called for action.

It is a mistake to endeavor both to arouse and to shape human impulse at the same time and in a single effort. The newly elicited impulse is not sufficiently assertive to bear the pressure of being shaped. It dies down under such an effort. The aversion to ethical instruction is often based on sound natural instinct. The discerning educator will be satisfied for a time to bring to the surface healthy

\*Read before the Conference on Moral Education held under the auspices of the American Ethical Union, New York, May 11, 1907.

human impulses, and will bide his time about the most effective directing of them. He will apply his efforts for more largely ethical results to those motives in which personality is most alive and alert. He will seek to find human nature out in the open and under full cry before undertaking to lead the way to the quarry.

Such ethical leadership cannot be accomplished at arm's length. It can come about only through participation, and in a real sense absorption, in the momentum of the personality which is to be influenced. Working with people rather than for them is psychological as well as democratic. The currents of their lives must be conceived dynamically and must be actually swung out into. The people must lay hold on truth with power in order to learn at all. Those who would teach the people must know and be in and of that power. A common dynamic basis for personal interests and strivings is essential to that insight and influence which can come at the heart of things.

There is, of course, in every person a large, impenetrable element of temperament, understood often least of all by the person himself, the resultant of age-long heredity; yet a considerable proportion of what usually goes for temperament in every life is found to be not unintelligible to the dynamic participant in that life. When the whole range of personal ties, interests, hopes, achievements, defections is known and felt, a great part of the mystery is dissipated. If the ethical motive is present in the participant, concrete and easily possible steps begin instantly to indicate themselves, and what to the outside and superficial observer is merely the alteration of environment is seen by the participant to be effectual growth of character and spirit.

There is thus an essential difference between the two

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types of moral refinement will may seem to be dealing with much the same facts. One is engaged in creating a *living* framework and scaffolding for a more or less abstract humanity. The other is penetrating at least into the *outer* intrenchments of personality.

Among these *outer* intrenchments of the man's personality, often leading far in toward the citadel of his life, are his home, his neighborhood, his vocation, his recreation, his race, his religion, his citizenship. To shape the issues of his life in these different bearings is to settle almost inevitably how he shall morally confront the world, and is in great part to fix his moral destiny. The building up through vital participation step by step of moralized experience must be the beginning and end of social service, and must more and more be seen to be the larger element in conscious and determinate moral education.

The fundamental consequence of a moral order in the elementary structure of the home life, as well as the fact that this moral order comes by experience rather than precept, is perhaps sufficiently suggested by the reflection that the religions of the world presuppose it and take it for granted. The great figures of speech in which the principles of Christianity are expressed are taken out of the normal relations of family and neighborhood, and its principles cannot be grasped except as one has been wrought into the fabric of these intense human groups. The conception of God, and the moral values which go with that conception, can hardly be except as one has the conception of fatherhood, and the family sense comes only through experience. Recently at one of the settlement houses a very bright little girl with keen dramatic sense could not be induced to act affectionately toward the *likable* young man who was playing the part of the father.

The explanation came out afterward. The little girl's father was a brute, abusing the child and her mother. It would require some unusual circumlocution to arouse in this little girl's mind the thought of the All-Father.

The moral effect of want and congested conditions in weakening the ties of mutual respect and consideration in the family are very great. Francis Place, a man who came to have important political influence in England in the days of the Reform Bill movement, but in his earlier years had been afflicted with extreme poverty, wrote: "Nothing conduces so much to the degradation of a man and a woman in the opinion of each other, and of themselves in all respects—but most especially of the woman—than her having to eat and drink, and cook and wash and iron, and transact all her domestic concerns, in the room in which her husband works and in which they sleep."

The moral support and stimulus of neighborhood acquaintance is realized by every one as he goes away to an entirely strange place. The first sense of loneliness outlines itself a little later in the consciousness that some of the most important props to the moral life have been removed, and one's feeling of moral strength is for the time distinctly lowered. This moral situation is one in which many thousands of our city people must exist for long periods, and while thus weakened and exposed many of them inevitably make moral shipwreck of their lives.

In these respects the immigrants, set in families, are usually not so much in peril as that large population, predominantly native, in all our cities which lives in lodgings, where almost the last vestige of home tie and of neighborhood restraint and incentive has disappeared. The moral problem of the thousands of young men and young

women engaged in commercial pursuits who lead this dreary lodging-house existence is one of constantly increasing seriousness.

The home and the neighborhood is the moral menstruum in which the young life is immersed, and from which it takes its character. When they are seriously disintegrated, whether in outward fact or in sentiment, we are face to face with the most fundamental ethical problem with regard to that young life. The setting the child in rightly ordered currents of family and neighborhood intercourse will provide in innumerable instances the substantial correction of tendencies which, let alone, make development in character an impossibility. I am not referring now to such outward hygienic conditions as are a minimum essential to his growth into normal physical adult life, but to the accumulated experience of homely affection and virtue as a part of the very atmosphere of the little social group of which he is a part; experience of personal cleanliness, of thrift, of system and order, of good humor, of good fellowship, of care for the weak and admiration for the strong, of industry and skill, of wholesome and whole-hearted recreation, of loyalty and adoration. Most of these things are learned by the child, and laid hold upon deeply by the man, not as the result of specific instruction but through the endless ways of concrete suggestion, imitation, and trying out in action intimations that rise out of the subconscious being.

The whole scheme of work for neighborhood improvement in our cities where the neighborhood social structure has to a greater or less extent broken down has to do with establishing a democratic method for reconstituting the web of local ethical relationships. This is done largely, it is true, by the creation of certain new and artificial ties,

under the initiative of resourceful new comers into the neighborhood, and through the organization of forms of social life before unknown; but all such work has its vital meaning in the endeavor to secure by direct contact or by reaction a revival of moral and moralizing reciprocity between husband and wife, between parents and children, among brothers and sisters, among neighbors and friends.

Every man's personal economic problem for him is inseparable from his problem of duty. His calling in life, his productive labor, his earnings, his capacity, his power as a consumer are matters which not only in their outcome but in their process decisively and consciously must determine much of his moral character. Every turning point in the course of the workman's life, particularly in these days of highly associated industry, involves critical problems of personal duty; in the break-down of the old leaders to the master workman, the confusion as to the possibility of zeal for good work, the maintenance and advancement of the standard of wages and of life, the association of workmen to protect and advance their interests in an industrial system where association is the dominant force, the pervading scepticism as to the justice of the existing economic order and the claim of a great ill-defined but well-nigh universal outreaching toward a higher type of industrial civilization. These issues, which seem to some of us to have to do only with the superficial environment of human life, for vast numbers of men and women are penetrating into the very bones and marrow of their personal being.

Another great element of our people, not so important perhaps from the point of view of their influence but quite as great in number, spend much of the spontaneous, insistent energy of their lives in the search for recreation. It

was a wise man of old who said, "If I could but write the songs of a nation I care not who should make its laws." To the realistic ethical insight, the popular print, the drama, the concert-hall, the dance, the café, the excursion resort, constitute the great matrix in which the moral life of much of the future American nation is being cast.

The fact that the nation has its growth so largely by immigration brings it about that loyalties of race and of religion create among us a variety of special ethical issues whose effect on personal character and moral progress is profound. Bound up with impulses deeply embodied in the different human types, these issues from their very nature must be affected, if affected at all, by the gradual building up of ethical reciprocity upon a basis entirely apart from that on which these sides of life rest. The type of agency for social reconstruction which is wholly neutral as to points of conflict between the different races and religions is essential to the building up of such a measure of common national and human consciousness as must lie at the basis of all well proportioned personal moral growth.

The training of our people, and particularly of the new generation, in the art of making quickly a large number of human adjustments so as to work in tune with different kinds of people and groups different in motive and extent is a kind of moral discipline which refers more particularly than any other to the precise needs of the present day and of the immediate future. If morality has to do with what vitally is, if its watchword is not constraint but opportunity, the greatest of all moral sanctions is that which has to do with entering largely and deeply into human association with all its undeveloped, undreamed of potentialities for the enrichment and expansion of human life, for the fulfillment of human destiny.

# CONSTITUTION

## OF THE

# AMERICAN ETHICAL UNION

AS AMENDED MAY 11, 1907.

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### ARTICLE I.—NAME.

The name of this organization is "The American Ethical Union," and the same is organized by the Society for Ethical Culture in the City of New York, the Society for Ethical Culture in the City of Chicago, the Society for Ethical Culture in the City of Philadelphia, the Ethical Society of St. Louis and the Society for Ethical Culture of Brooklyn, and shall be composed of the Societies named and such other Societies for Ethical Culture and similar organizations as may be admitted to the American Ethical Union as hereinafter provided.

### ARTICLE II.—OBJECTS.

SECTION 1. The General Aim of the Union is: To assert the supreme importance of the ethical factor in all the relations of life—personal, social, national and international, apart from any theological and metaphysical considerations.

SECTION 2. The Special Aims are: (a) To bring the organizations in the Union into closer fellowship of thought and action. (b) To promote, and to assist in, the establishment of ethical organizations in all sections of the United States. (c) To organize propaganda and to arrange ethical lecturing tours. (d) To publish and spread suitable literature. (e) To promote ethical education in general and systematic moral instruction in particular, apart from theological and metaphysical presuppositions. (f) To promote common action, by means of Special Congresses and otherwise, upon public issues which call for ethical clarification. (g) And to further other objects which are in harmony with the General Aim of the Union.

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### ARTICLE III.—MEMBERSHIP.

SECTION 1. Every member of a Society for Ethical Culture which is a constituent part of the American Ethical Union shall be *ipso facto* a member of the Union.

SECTION 2. The Executive Committee shall have power to elect to honorary membership such persons as it may consider entitled to recognition on account of distinguished services rendered to the cause of ethical progress.

### ARTICLE IV. GOVERNMENT AND ORGANIZATION.

SECTION 1. The government of the American Ethical Union shall be vested in an Annual Assembly, which shall be composed of (a) the official Leaders and Associate Leaders of the several Societies belonging to the Union; and (b) delegates chosen by these Societies and duly certified by their respective Secretaries.

SECTION 2. Each Society, whatever the number of its members, shall be entitled to one delegate, and to one additional delegate for every fifty members or fraction thereof.

### ARTICLE V.—FINANCES.

Each constituent Society shall contribute to the funds of the Union a sum not less than three per centum of its annual subscriptions from regular members and such further sums as its governing Board may deem wise.

### ARTICLE VI.—EXECUTIVE COMMITTEE.

SECTION 1. An Executive Committee shall be created at each Annual Assembly, which shall manage the affairs of the Union in the interim between Assemblies. This Executive Committee shall consist of fifteen members, five of whom shall be chosen by the vote of a majority of the leaders and associate leaders representing constituent Societies in the Union, and ten of whom shall be elected at the Annual Assembly by the delegates present.

SECTION 2. The Executive Committee shall choose its Chairman, Secretary and Treasurer. The order of business at each annual or special meeting shall be provisionally determined by the Executive Committee, and reported on its behalf at the opening of each meeting; but shall at all times be subject to modification and control by the main assembly.

SECTION 3. The Assembly of Delegates shall be called to order by the Chairman of the Executive Committee, or, in his absence, such other person as the Executive Committee shall have appointed, and a Chairman or appointee shall continue to act as provisional pres-

## CONSTITUTION OF AMERICAN ETHICAL UNION. 313

dent of that Assembly until the Assembly shall have elected a presiding officer. A motion for the election of such President shall always be in order.

### ARTICLE VII. STANDING COMMITTEE ON FELLOWSHIP.

SECTION 1. The American Ethical Union shall create annually a Standing Committee on Fellowship. It shall consist of nine persons, five of whom shall be chosen by the Leaders of Societies belonging to the Union and four of whom shall be elected at the Annual Assembly. The duty of this Committee shall be to receive all applications of persons seeking official recognition by the Union as Ethical Teachers or Leaders, and of Societies desiring to secure membership in the Union. These applications shall be carefully considered by this Committee of Fellowship and its judgment respecting the acceptance or rejection of such applications shall be reported at the following Assembly of the Union, in the form of a recommendation for final action by that body. The Standing Committee on Fellowship shall, also, on receipt of any complaint against the moral character of an already recognized Ethical Teacher or Leader, or against the action of any Society already belonging to the Union, investigate the charges, give the accused person or Society an opportunity for defense, decide upon the case and present its decision in the form of a recommendation to an Annual Assembly or special meeting for final action; notice of such recommendation shall be included in the call of the meeting.

SECTION 2. A three-fourths vote of delegates present shall be required for reversal or important modification of the recommendations of that Committee.

### ARTICLE VIII.

Any person officially recognized by the Union as an Ethical Teacher or Leader may withdraw from that association with the Union, at any time, upon written notice to the Committee on Fellowship. Any Society belonging to the Union may withdraw from such membership at any time by sending a written statement to the Committee on Fellowship duly attested by at least three officials of the Society and showing that a majority of the members of said Society desire such withdrawal.

### ARTICLE IX.—MEETINGS.

SECTION 1. There shall be a regular convention of the Union once in each year, at such time and place as the Executive Committee may designate, of which meeting at least thirty days previous notice to each Society shall be given.

SECTION 2. Special Assemblies may be called by the Executive Committee upon like notice, when in their judgment it may be necessary.

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but no business shall be transacted at such special Assemblies except such as shall be stated in the call for such Assemblies.

SECTION 3. One-third of the whole number of delegates whose credentials have been filed and accepted by the Assembly shall constitute a quorum.

### ARTICLE X.—AMENDMENTS.

This Constitution may be amended at any regular Assembly by a three-fourths vote of the whole number of delegates, accredited and accepted, present at the Assembly.

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## OFFICERS *of the* AMERICAN ETHICAL UNION

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ELECTED MAY 11TH, 1907.

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### EXECUTIVE COMMITTEE.

*Chairman:* Professor E. R. A. Seligman, New York.  
*Secretary:* S. Burns Weston, Philadelphia.  
*Treasurer:* Mrs. Samuel S. Fels, Philadelphia.

NEW YORK: Prof. Felix Adler,  
Prof. E. R. A. Seligman,  
Mrs. Frances Hellman,  
Mr. R. B. Hirsch.  
PHILADELPHIA: Dr. A. P. Brubaker,  
Mrs. S. S. Fels,  
Mr. S. Burns Weston.  
BROOKLYN: Dr. H. Delmar French,  
Mr. Leslie Willis Sprague.  
ST. LOUIS: W. A. Brandenberger,  
Mr. Robert Moore,  
Mr. Walter L. Sheldon.  
CHICAGO: Mr. William M. Salter,  
Prof. Nathaniel Schmidt,  
Miss Juniata Stafford.

### FELLOWSHIP COMMITTEE.

|                         |                          |
|-------------------------|--------------------------|
| Prof. Felix Adler,      | Mr. E. S. Fechheimer,    |
| Dr. Albert P. Brubaker, | Mr. Robert Moore,        |
| Mr. Percival Chubb,     | Mr. William M. Salter,   |
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